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GOVERNMENT.

No. XIII.—NEW SERIES.

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A HISTORY OF SIND,

EMBRACING THE PERIOD FROM A.D. 710 TO A.D. 1590;

WRITTEN IN PERSIAN, AT THE CLOSE OF THE SIXTEENTH CENTURY,

BY

MAHOMED MASOOM;

AND TRANSLATED INTO ENGLISH, IN THE YEAR 1846.

BY

CAPTAIN GEORGE GRENVILLE MALET,

2nd REGIMENT BOMBAY LIGHT CAVALRY,

RESIDENT AT KHAYRPOOR

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RESIDENCY MUCHSHIR.

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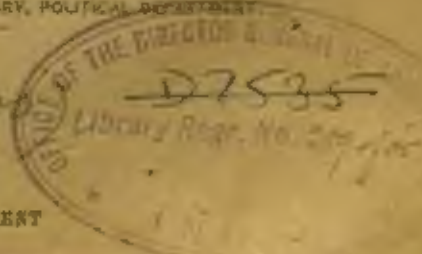
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A HISTORY OF SIND,

FROM THE COMMENCEMENT OF THE EIGHTH TO THE END OF THE
SIXTEENTH CENTURY;

BY

MAHOMED MASOOM NAMÉ.

TRANSLATED, IN THE YEAR 1846, FROM THE ORIGINAL PERSIAN,

BY

MAJOR GEORGE GRENVILLE MALET,

SEN BEXE, BOMBAY LIGHT CAVALRY.

RESIDENT AT KHYNOR.

ASSISTED BY PEER MAHOMED,

RESIDENCY MOHSENK.

NOTE BY THE TRANSLATOR.

THIS "History of Sind" affords the following information relative to its Author:—

His name was Mahomed Masoom, with the titular name of Namé; his father's name was Sulace Hoosainee, who, leaving his native place Tirmaz, came to Bakkur, where he died and was buried. His descendants are now to be found living on a limited portion of the lands which were presented in Jageer by the Emperor Akbar Shah to the Historian, on the occasion of his visiting and paying his respects to His Majesty in the district of Bakkur.

"He is a fool who lends a book—he is a greater who returns it!"

is an Eastern saying. Acting up to this, the Natives in general have a great repugnance to lend their MSS.; but I had the good fortune to obtain the loan of a copy of this work from His Highness Meer Ali Morad Khan Talpoor, another from Peer Ali Gohar, and a third from Goolam Ali Shah (these two last-named are Syuds of respectable families in Upper Sind): with these before me I executed this translation.

PREFATORY REMARKS BY THE AUTHOR, MAHOMED MASOOM.

" BE it known to the hearts of those having knowledge : this book is such, that by it is shown how Sind was conquered ; also how the Mahomans fought with the Kafirs of the country ; also how, and for how many years, the agents of the Khalifahs, Baneer Oomaiyuh and Baneer Abbas, governed it ; likewise how the Hakeems, who succeeded these agents, ruled over it. There is also described in this the government of the Urgbooneeyahs, and the times of their rule, their battles, the districts and towns which they took, and all that they did till the time of their departure ; after which the country came into the possession of Julah-ood-Jeen Mahomed Akbar, Badabuh ; and it is also shown who of his Ameers came to Bukkur, Schwistan, and Tatta.

This book is divided into IV. Chapters.

In the I. Chapter, is mentioned the conquest of Sind, and the times of the government of the agents of the Khalifahs, Baneer Oomaiyuh and Baneer Abbas.

In the II. Chapter, is mentioned the Kings of Hindoostan, in whose agents' hands the government of Sind was placed ; also how Soornah and Sumnah governed it.

In the III. Chapter, is mentioned how the Urgbooneeyahs ruled this country.

In the IV. Chapter, is shown how this country came into the hands of Akbar Shah, and what Ameers and Hakeems were appointed to, and came to govern, this country, by and from him, till the date of the commencement of this book.

This book is named " THE HISTORY OF SIND."

God is the giver of help to all ; all have confidence in Him !

Praise is due to the Ruler of all the world ; by whose wisdom the good of the people of the earth is secured by the justice of kings, the proof of which is, that if there were no kings in the world, of course some men would devour each other !

" God is such, that there is no other like Him.

" By His omnipotence, He is King above all other kings.

- If I were such a God - I at their own street like I am
- Everything on earth goes over to the poor people
- He has given the arrangements to the poor people to have
- He has given the ¹/₄ share of kings to the poor people to have
- If I were not a God, then I would have been made by misfortune!

Offer sincere prayers to Mahomed!

The elevation of the flag of Mohammed's prophethood is known as the following :—

- [illegible]

[illegible]

THE HISTORY OF SIND.

CHAPTER 1

THE CONQUEST OF SIND.

Is this a copy of the ordering of the Musulmans to march from Bagdad to Samarra on the 10th of October, to save the Abbasid Majesty from the cruelties of the wars of the Musulmans with the Kufites. And the traces of the Government of the Khalifa of Bagdad Othman bin Abbas Abbas, Khalifa.

It is proper to give the greatest praise to the glory of the Maker that He has made difference in the attributes and capacities of all the members of the race. He has made good in the hearts of his creatures, and these good qualities will be rewarded and their good deeds in advance!

[illegible]

• $\{S_m\} = \{1, 2, \dots, m\}$ and $\{S_n\} = \{1, 2, \dots, n\}$.

[illegible]

[illegible]

I have a very few more to add, but they do not
 concern the subject of the book, so I will
 not say more than that they are not
 to be taken into account.

[illegible]

He died on March 14, 1964, at the age of 91 years, 10 months and 14 days. He lived on earth forty-nine years, 10 months and 14 days.

nine years and eight months.
 The ~~father~~ ^{mother} was MARY ANN B. BATH (= Father to
 (God)

God) God only knows the truth of this. I now describe some of the reasons, and some of the reasons why the Muslim in the case came from Baghdad.

[illegible]

The third door on the right, which was a small one, was
 for it."

The fourth door on the right was a small one, which was
 for it."

The fifth door on the right was a small one, which was
 for it."

The sixth door on the right was a small one, which was
 for it."

The seventh door on the right was a small one, which was
 for it."

The eighth door on the right was a small one, which was
 for it."

[illegible]

THE ASCENDING OF THE LADDER OF HIS FATHER BY HIS SON DAVID. *

[illegible]

Behar, representing many troops, sent him in front of the forces of India. They held on the bank of the Indus, Kumbhaksh. The force of the way. Mahmud Khan of Indus gave orders to Yulduz, the son of Al-Sayid, to go to fight the Kumbhaksh. Abulmughani, the son of Yulduz, went against the Kumbhaksh. The two armies met on the banks of the Indus, and the result of the encounter was a great victory for the Kumbhaksh. There were many men who died in the waters of death.

[illegible][illegible]

A small group of men, dressed in suits, were gathered around a table, looking at a map. One man, wearing a hat, was pointing at a spot on the map. The other men were looking at him with interest. The man in the hat was speaking, and the others were listening. The scene was set in a room with a large window in the background.

in front of, and close to the gate. The gunsmen kept on firing, when the wife of Riss Baker told him of the circumstances of the death of Riss Baker, who died of the smallpox soon after she was kept. The people saying she spoke the truth, and that she was not a liar, she was at once with the others, and was worthy of credit. She was then burnt with a.

The storm, sprung by the battering rains, and other circumstances, for which I saw made this fort was captured. Mohamed Kaseh destroyed numbers of the Kafirs, some few of the women and children of the Kafirs. Much money and other things fell into the hands of the Mohamedans. There was in the fort a great store of wheat, they destroyed it, from it they obtained a great deal of wheat. Mohamed Kaseh put on one side for the Kafirs, and on the other side, the people took and a great number of Muslims, and he returned to Acre.

In the beginning of the 3rd month of the year 1197, H. 1212, he moved about, the son of Khas I. Saad, Governor of Acre, and leaving Ibrim, he himself came back free to take Mohamed the leader of the band of which, hearing of his approach, went to the fort to meet him, and after this interview, he executed a treaty with him, arranged what articles of produce and merchandise should be paid by him yearly to the State. He put this, placing Daoud the son of Nasser the son of Faraman, as governor of it. He also placed Daoud the son of Ahmed Mark Buzar Faraman, as governor of the fort of Buzurpoor, on the bank of the water of Jerem (this fort is also called Shiewpoor).

When Mohamed Kaseh marched from Acre, he went to Buzurpoor, and found many horse and foot were riding his standard. The whatever money he went he gave to the Kafirs. In the year 1198, he came to the river of Isan, as far as Kanep. The Rissas and Kafirs were told that they were under the orders of Isan, and were to pay yearly to him in money and produce, and to comply with him. When Mohamed Kaseh was asked how much he paid him of tribute and troops, he answered that he paid him 1000 horses, and 10000 men. At the time of the year 1199, he was again, and to the order of the Khalifa, Wuhan, to his effect:—

After taking Acre, you sent two daughters of Riss Baker and some of the Kafirs, and Mohamed the son of Ali Faraman, Hameed, with some servants, to Darul Khatibah. The Khalifa ordered these two sisters to the Hameed one night, and gave him in charge of the sisters, and to pay them after a month. They were to produce them when they were recovered from the torments of travel. Two months afterwards, they were produced before the Khalifa, and an interpreter attended. The two sisters threw back their veils, and the Khalifa, on seeing them

of repentance, then the fire of anger became light in his breast. He gave orders—the two girls were led to the tails of two horses and after having been urged a round the city, they were thrown into the Dardanelles (the Bosphorus).

Muhammad Karim was buried at Damascus. It is said that two years after the death of Muhammad Karim, the people of the city came out to see him and to touch his body at night, as they do. The hope to my mind was that he had a large number of the ages of the Khaliph.

In the year 1190 (1174 or 75) K. J. W. de Wale, J. de Wale, and the other
 citizens, in their lawsuit, Son of the son of Wale, and the other
 the son of the son of Wale, the son of Wale, and the son of Wale,
 Governor of Sind.

After a short stay in Suva, he went to the village of Wani where he was killed by the Suva District police on 10 January 1962. He was buried in the Koroia cemetery. He was about 40 years old and had a family.

[illegible]

Four years later, as Junior Member Moore went to work at Harborside with the yard at No. 125, a KKK member, Harry Record, told Moore that Anne Anderson's grandpa was staying at the hotel.

CHAPTER II

AN ACCOUNT OF THOSE KINGS WHO, AFTER THE GOVERNMENT OF THE AGENTS OF THE KHALIFES OF BAGDAD ABANDONED THE COUNTRY OF SIND

The earliest history written, that after the conquest of India and the death of Mahmud, contains the names of a king who reigned in A. 885, viz. 478 S. and Mahomed, who, according to the account of the author, was a descendant of the king of India, and was a descendant of the king of India.

A. 885, the king of India, who was a descendant of the king of India, was a descendant of the king of India, and was a descendant of the king of India.

In the middle of the 10th century, the king of India, who was a descendant of the king of India, was a descendant of the king of India, and was a descendant of the king of India. The king of India, who was a descendant of the king of India, was a descendant of the king of India, and was a descendant of the king of India. The king of India, who was a descendant of the king of India, was a descendant of the king of India, and was a descendant of the king of India.

When, in the year 1025, the king of India, who was a descendant of the king of India, was a descendant of the king of India, and was a descendant of the king of India. The king of India, who was a descendant of the king of India, was a descendant of the king of India, and was a descendant of the king of India. The king of India, who was a descendant of the king of India, was a descendant of the king of India, and was a descendant of the king of India.

After the death of the king of India, who was a descendant of the king of India, was a descendant of the king of India, and was a descendant of the king of India. The king of India, who was a descendant of the king of India, was a descendant of the king of India, and was a descendant of the king of India. The king of India, who was a descendant of the king of India, was a descendant of the king of India, and was a descendant of the king of India.

taking prisoner Komsomol Mock, sent him to be confined at Gbizer.
 After long delay of the family of the King of Gbizer because of the
 hands of Gbizer, he gave them to drop the matter of such

AM YOUNG OF THE SOCIETY OF AMERICAN MUSICIANS, THE NEW YORK
NAM QUON

At a Southern Glory is mentioned in the records of the city of Hialeah, and reached Keweenaw on the year 1860. (See also the records of the city of Hialeah). It was burned in the month of July and been made for the use of the people of that city.

In the good group, two doors are placed. These two doors are on one side. You begin in the door of the good and always go to the other door.

In the year 1100 (A.D. 1194) Sultan Al-Fahoud took the
brother of Al-Mu'izz and detained him at Hama, with an army of
young men of his mother. He took Mu'izz and Ouch, and he sent a
force under Kuch-gud-gu-n Abenk, to take Soud, which, having in three
years, taken possession of that country, and entering Soud, Mu'izz
there, he went towards Dera. Samaboudeen was at the time
making ready from Mu'izz to Hamousan. He took the route
as far as Dera (the seat of the government of Hamousan) where
he was detained, and from thence Dera, came to the residence

So he had no doubt that the king had been chosen as his successor. Yet he knew, in the meantime, the news of the death of his brother, Souleir. Muz-zou then revolved this. At hearing this he was very sorry, and at once posted on. At reaching camp he was soon informed that his troops had captured every thing that he or his sons had left behind. He then heard that a body of men of the kingdom was about to be sent near Laxue. Thinking that these men would be the best to go to, he ordered a soldier to go and bring some of them. He was an expert fencer, and he knew how to handle a knife. As he was an expert fencer, he told a man to take the knife of one of the kingdom robbers, at Doomyuk encampment.

Small amounts of the hydrocarbons and water from the hydrogenation experiments were bubbled into a mixture of 0.5 vol. % $\text{Si}(\text{CH}_3)_2\text{H}_2$ in $\text{C}_2\text{H}_5\text{OH}$ at room temperature. The hydrocarbons did not react and

The report of the death of his dear wife was thirty-two years and some months. He only left one daughter in his power. It is said that he had a hundred thousand dollars, but never saw, nor did she see. Of his life we were told that he lived as a monk, that he was a man of good steps—(that he may be referred to the continuity of his life). He came to H. in the same way. He was known to the other people he was visiting. He was a nat king, fearing God, kind to the people, giving honour to the learn and good, and doing charity.

Khorasan, Ghore and Guznee on account of the oppression of Gungeez Khan, came to him to all of whom he gave great honour, and returned.

In the year 625 (A. D. 1226) Muirk Khan Khanber and his brother came against Sultan Shah. Muirk Nasir-ud-deen Khan was attacking against them. There was a great battle between them, in which Muirk Khan was slain.

As the time drew near for the termination of the Sultan of Muirk Nasir-ud-deen Khanber, in the year 624 (A. D. 1225), Sultan Nasir-ud-deen Khanber sent a letter to the Khan of Bukhar, ordering him to send his army against Muirk Nasir-ud-deen Khanber, and get into the fort of Bukhar. On his receipt of the Sultan's command he ordered his Wuzer Nasir-ud-deen Khan Mammad, the son of Usaid to besiege the fort, and he himself went to Delhi.

On Tuesday the 15th of January A. D. 1226, he sent all his army (A. D. 1226) Nasir-ud-deen Khanber entered the fort and set on fire. He then went towards Bukhar, fearing of which Muirk Nasir-ud-deen Khanber getting on board a boat. When he was in the boat, the boat and his life fell into the whirlpools of death.

AN ACCOUNT OF SULTAN SHAMS-UD-DEEN BAHMAN

When in the year 624 (A. D. 1226), Wuzer Nasir-ud-deen Khan came to Shah by order of Sultan Shams-ud-deen, he made such arrangements for the country as were necessary. He took great pains to improve the land and to do good to the Ryots. In the year 604 (A. D. 1220), having placed Noor-ud-deen Mammad in the government of the country, he returned to Delhi. On Monday the 10th of September of the year 604 (A. D. 1220) Sultan Shams-ud-deen, at Delhi, entered his tomb to the country of life.

AN ACCOUNT OF SULTAN MEHMOOD SHAH

When Sultan Mahmud the son of Noor-ud-deen Plehiz Shah the son of Sultan Shams-ud-deen Bahman entered the year 604 (A. D. 1220), he spent his time in Delhi, and took possession of the territory countries. One day, in the month of Shureeb A. D. 1220, the forces of the Moguls having crossed the river of Sind, and a great number reached Delhi. Mahmud Shah was so enraged to hear of this. The Moguls hearing of this, broke up and fled, taking the way of Bukhar, retired to Khorasan. Sultan Mahmud Shah came to Bukhar, and removing Noor-ud-deen Mammad from the government of Sind, gave it to his son-in-law Hushim, and fed the poor to him. He towered Delhi. When he arrived at Multan, some young men, addicted to drinking wine found their way into his assemblies. These taken of the pleasures of drinking and he, who was always in the

he named Pieroz Shah, the son of Ismail, — he who bore the marks of nobility on his forehead, — as his new progenitor and as his respect-
ing his country and his army. After thus taking the title as of his
passing world, he went — but world which is ever passing.

At the end of the month of Rebi-ul-tewwel he came to Pieroz Shah at a new
place. On the 24th of Almoudin, 762 (A.D. 1351), he, observing his
troops surrounded as to his presence, causing them all, happy by his
justice and liberality.

Then, he being at the couch of Sultan Mahomed Shah, collected the
men of Scimitra — Hir — guzars — miras, — engaged to the rear of the army.
Pieroz Shah hearing of this, marched 2400 men, and those
going at night, crossed the river, and met Trin, and those who were
with him. There was a great fight when Trin turned his face towards
flight. The following day the Scimitra men again fought, but they
met with defeat, many of them being slain. After this from near Tota,
the Sultan turned his head and marched towards Dell — ordering the
troops should not receive more than 5 kos a day. He built a fort
at Langerat Lahn, causing Nussur there, with 1,000 horse. He
appointed Mulk B. Ham as the Foujdar of that country. On reaching
Scowistan he made riders there, Mulk Ali Shah and Mulk Taf
Khojra. The Sultan made a pilgrimage to the sacred threshold of Saint
Baz Kuluader, and to another holy place. On the attendants at these
he set out daily sacrifices. From this he came to Bekaur, where he
remained twenty days. He appointed Mulk Rochnood as his
deputy there, making Mulk Abul Fazel Bureed the Dewan and
a large enough garrison to be in these parts of the fort. Mulk Rochnood
did not leave the fort of Ikous Khan and leaving all the arrange-
ment of the Sultan in his hands, he counted. At every large place he came
to he behaved liberally to the people and more than twenty. In the
month he arrived at Del on the 10th of Rebi-ul-tewwel, 762 (A.D. 1351).
When he sat with a great number of the lords of the Sultan he gave
an unusual assembly where he made a law by giving the miras
and he gave and said to the lords — justice. On the 5th of Saur,
770 (A.D. 1352), he went to visit his country. At the great Zemindars
of the districts which he went to, came and promised to be obedient.
In the year 761 (A.D. 1350) he went to hunt at Kamboor in the country
near the hills. On returning, he built a handsome palace on the banks
of the waters of the Sarunwater. He then gave the title of Sultan
Ismail to Shahy Sultanpudra, the son. Shahy B. Hasan and
Zukr — giving a lease to go out to his country. After this the Sultan
took Bengal into his hands. In the year 772 (A.D. 1370), he went to
Nagarkot. When he reached the country about the hills, the people
brought him rice, which had been made in pans, on seeing which the

These went in pursuit of Sultan Mahmud Shihy and without doing anything they returned and went for Shihy to get back to Delhi. But collecting the troops from his youth the country became without strength, and the people began to arise, and from within they imprisoned his brethren.

Abu Bakr, the son of Zahir Khan, his nephew, from fear concealed himself, and secretly was away. Malik Kocka, son of Ibrim, the Wazir, and other Amirs, with the soldiers, watched him. They killed Malik Mohamud Kocka at Pheroz and Delhi, and the gift was of the king's place. Sultan Ghayas-ud-din began to strengthen the rebellious people with his army, and cut off the gate which was over the waters of the Indus. Malik Kocka, not being able to get out, and seized him, and killed him, and took his head and placed his hands over that gateway.

This took place on the 21st of Shaban in the year 751 (A. D. 1350), Sultan Ghayas-ud-din reigned for five months and three days.

AN ACCOUNT OF THE REIGN OF ABU BAKR SHAH GHORI.

After these occurrences the Amirs began to rebel, and gave the title of Sultan Abu Bakr Shah to Abu Bakr, the son of Zahir Khan, the son of Sultan Pheroz Shah. The dignity of Wazir was conferred on Malik Rookn-ud-din. Shortly after, the Amirs knew that Abu Bakr Shah, and Malik Rookn-ud-din had parted with the nobles of Sultan Pheroz Shah to upset his throne, and sit on the throne himself. He (Abu Bakr) and Malik Rookn-ud-din, with the concurrence of the nobles killed Malik Kocka of Delhi. After this he gained strength. It was then that the Amirs of Malwa, Sultan of Sindh, and killed their Hakeem, and took his family, and sent him to Malwa, and Shah of Nuzarkot. Then Mahmud Shah, king of Delhi, went to Samarkand, and in the month of Rabi-ul Awwal died. His son, king, Abu. The son of Meo Sultan, and the Zahir Khan of the country near the Indus, both rose to the throne. Some of the Amirs and children of Delhi, leaving Abu Bakr Shah, came to him, so much so that he had about 20,000 horsemen, with ten thousand of number, when he left Samarkand to go to Delhi. As he approached the city, his horsemen had in front of him the Amirs of Delhi. Rabi-ul Awwal 751 (A. D. 1350) reached Jahan Numa. On the 21st of Rabi-ul Awwal he crossed the Indus, and Pheroz had the sons of Abu Bakr and fought with those of Mahmud Shah. On that day having lost Khan, Mewar, with many more entering the city gave great strength to Abu Bakr. On the next day having prepared everything for battle, fought well, and defeated Mahmud Shah, who was crossing the Jumna with 2,000 men, and then the Doubt. Again, in Shaban of the same year, he raised

in reach, and on the 17th of Rabi-ul-Awwal 736 (A.D. 1353), he went to heaven. He reigned six years and seven months.

AN ACCOUNT OF SULTAN MUHAMMAD SULTAN SHAH

This was the younger son of Sultan Mahmud. His title was Hamayoon. When Sultan Mahmud died, he reigned three days only. On the 10th of Rabi-ul-Awwal, in that year, was the coronation of the emperor, and of weight, as set on the throne. He put on the red shoes and sat on the throne, as was his custom. He was called Sultan. By force, on the 5th of Jumad-ul-Awwal, he was taken ill and died.

• In this world of life is a king's throne, what is it on my friend?
For no one shall inherit his foot, except the crown porter! •

AN ACCOUNT OF SULTAN NASIR-OD-DIN MUHAMMAD SHAH

This was the young son of Sultan Mahmud Shah. When Sultan Mahmud died, some of the nobles went away towards Bair Jagers, without asking permission to leave. When Khan Javan, the chief minister of the late Sultan Mahmud Shah, heard of this, by argument he brought them back to the city. On the 10th of Jumad-ul-Awwal 736 (A.D. 1353) by the exertions of the Amirs and influential men, Sultan Nasir-ood-din ascended the throne, in the palace of Hamayoon. He received the title of Sultan Nasir-ood-din Muhammad Shah. He conferred his rewards and salaries as usual on his nobles, and the nobles the same as they had enjoyed under his father. He gave the title of Mungul Khan to Mungul Mulk, making him a noble. The Khan Javan gave the title of Sultanul-Ishrag, giving him back the country from Khazir to Khar, and he divided his land into two large fiefs. The government of that country continued in Khan Javan, became very powerful there, getting all the Zimmas under his authority, and he had his own army and was destroyed, and the Khan of Bengal and other neighbouring princes presented gifts of tribute to Muhammad Shah, as they had formerly been in the habit of giving to Phiroz Shah.

In that year the Sultan gave orders to Saring Khan to take Dudh-poor, Murhin, and Sial. At that time Siddik Khar was creating disturbances at and about Lahore, upon hearing of which Saring Khan went in that direction. As he drew near, Siddik Khar went forth with many men, and at 12 koss from Lahore the two met in a fight. By the kindness of God the word of victory struck for Saring Khan. Siddik Khar fled, and entered the fort of Indra. On the 5th of winter, Saring Khan took possession of the fort of Lahore, and all it contained. He gave the

title of Ver Khan to his brother Mulk Khatunoo, and leaving him there he advanced into the city upon the river.

After this, in the year 706 (A. D. 1343) Sultan Mahomed Shah being Mogul and king with men of arms and a large army, at last went in to the city and took it, imprisoning where, Mogul and his brother, Moharuk Khan, the son of Mogul Rajah, and Mahomed referred, Suraj Khan, who was proceeding some distance, seeing Khan, being of this, he made the king Mogul and decided to accommodate him, Mogul being seized with fear and anxiety, he went to the Sultan, but seeing that he was angry, he went off the re he withdrew, leaving the army, returning to the where he made many offerings to the king. The Sultan and Shahut Khan came and surrounded the city, where there was only fighting for three days. The agents of Mogul's Khan then by deceit induced the Sultan to give Suraj Khan, and to raise the city. When Shahut Khan saw that his plans were destroyed, and that it would be difficult for him to take the city, he there upon it was the only way to break up in there, and went to Pherozabad. On arriving there, with the consent of good men, in Rahmool Awel 747 (A. D. 1394), he brought Nusrat Shah the son of Pheroz Khan the son of Sultan Pheroz Shah, from Mewar, and put him on the throne at Pherozabad with the title of Nusrat and then Nusrat Shah.

The royal Ameers were annoyed at seeing Nusrat Shah so quickly placed on the throne, on this account they attacked Shahut Khan, when he was escaping. He, being in a very tight, made his escape, seeking refuge with Mogul's Khan, who received and killed him. After this the Ameers, with Nusrat Shah viz. Mahomed, Zahir Khan, Shahab and then Fazl and Be Khan, and the sons of Pheroz Shah, being without money, proceeded to go to the city, and took each country.

Shah Nusrat and then Mahomed Shah was very near to capture at the city of the Ameers and the army — he did not know what to do. There was no other help to be seen in the city and the two parties. In the year 748 (A. D. 1395), an army arose to which Mahomed Khan was in over Delhi, and Mahomed and Khan Khan, the Hakim of Mooltan, when the advances of Mogul Hakim, giving strength to Suraj Khan, he took Mooltan. In Rahmool 749 (A. D. 1396), he went to Delhi with a large force, after gathering the forces, married forth to drive him back. In about, in the year 750, Mahomed Shah A. D. 1397, the two forces met, and Suraj Khan, being defeated, retreated to Mooltan. On account of the enmity of the two princes, the country had become divided, and without arrangement at that time. In the month Rahmool Awel 800 (A. D. 1457), Meerza Peer Mahomed

The general of Ameer Taimoor Shah Kiran, crossing the waters of the Punjab, surprised the army of Qutub Mulk Ali, the Ilakhan there, at the sight of Saring Khan, told his post fighting for one month, when Saring Khan sent 1000 horsemen to the rescue, with Mulk Taj and others. On learning of this, the Meerza, leaving Qutub, marched to meet him. The Mulk was a fool, when Meerza at once advanced upon him, and surrounded Mooltan. Saring Khan fought till he was mortally wounded, when he took a few warriors and fled towards Ray. He was killed near Meerza Peer Mahomed near Mandiwal in that country.

When, in Shahr 830 (A.D. 1427), the royal Ameer heard of the dangers and of the strength of the Meerza, they assembled at the tomb of Shahab Khan, and took Kiran, Kuran, and entering into a compact amongst themselves, they became superior in strength to their king, and engaged to fight to the death. The people of Sind ceased attending to the orders of the Kings of Delhi, when Shah Kiran, taking his grand son Meerza Peer Mahomed, arrived at Mooltan, in Shahr 804 (A.D. 1398), with a number of soldiers, just as he, who had been confined by Peer Mahomed. After this, the Hakeems of Sind did not obey the orders of the Kings of Delhi—every one made himself strong on his own account in the manner I now relate.

AN ACCOUNT OF THE RISE OF THE MEN OF SOOMRAH AND SOOMRAH

I have previously written that Sultan Mahmud Ghazni came from the south of the Sulthan Alauddin, and throwing the yoke of subjection over the back of the Sultan of Multan he captured it. After this he sent his agents to Sind who occupied that country. After the death of Sultan Mahmud, the Sultan descended to his death.

When the tribe of government came to India, Rastan, the son of Sultan Mahmud, who spreading the carpet of pleasure, his heart was filled with the festivals and things of delight. He did not care how much he had of the wealth of the state. On this account the people of many of the Indian cities began to do many evils, they took their horses from the Sultan's stables, and when they were at the Sultan's court, they rode in great numbers near the throne and passed Soomrah the son of the Sultan on the throne of the Sultan (The tribe of Soomrah called its name from the Soomrah). He for a long time was the Sultan of the tribe. He came away from the borders of his country at the throne and refused the breath of his nose, and he of a beautiful Zindan, a Sultan in that country, in great power. Soomrah had the foundation of a connexion with him, and married his daughter. He had a son born to him called Bhoogar, who sat on the throne of the tributary Sultan on the death of Soomrah. During his time he

[illegible][illegible]

[illegible][illegible]

We represent the sequence of observations y_1, y_2, \dots, y_n by $y = (y_1, y_2, \dots, y_n)'$ and the matrix X by $X = (x_1, x_2, \dots, x_n)$, where $x_i = (x_{i1}, x_{i2}, \dots, x_{ip})'$ is the vector of explanatory variables for the i th observation.

$$A \cap B = \{x \in S_1 \cup S_2 \mid \exists t \in T \text{ such that } [x] \in W_t \text{ and } [y] \in W_t \text{ for } y \in S_1 \cup S_2\}$$

$$= \{x \in S_1 \cup S_2 \mid \exists t \in T \text{ such that } [x] \in W_t \text{ and } [x] \in W_t \text{ for } y \in S_1 \cup S_2\}$$

$$= \{x \in S_1 \cup S_2 \mid \exists t \in T \text{ such that } [x] \in W_t \text{ and } [x] \in W_t \text{ for } y \in S_1 \cup S_2\}$$

A few days later, the Malesa group of three of them, one of whom was an officer, came to the village and asked the boys to go to the computer room, and they went in full faith. There were not a sign of the Surovnik there, and they went to Samir from behind the fence, and then he was asked with them.

But, by the way, one of the most odd and interesting characters who appeared

[illegible]

world eternal

As I was going down the stairs, I saw a man who had been

After the death of his father by poison, Victor became king of the hereditary throne.

When Sudin in Pithor, Shikhar, in 1925, he was a young man, he came to take Sati, but his own property was not enough to go to the temple. The temple remained empty for many years, and the temple was, with only a few, and many of the people came to the temple, going to Puthan in Gujarat.

[illegible]

If $\gamma_n \rightarrow 1$ for $n \rightarrow \infty$, we have $\lim_{n \rightarrow \infty} \gamma_n = 1$, then $\lim_{n \rightarrow \infty} \gamma_n = 1$.

He married a woman, Sarah, and had a son, John. He died as a result of a working accident on his farm. He was the owner of a store, spending his time in place for the last fourteen years, dying of tuberculosis.

After the death of Juan Fernandez late in 1846, he set upon the ruin of authority. His first act was to put to flight a bandit, who had become out of order by the winds of bad luck, who did not obey orders. For this purpose he took a force of thirty men, and he sent these to the people. Having given to each a breast-plate and admonition, he turned his face towards hatch. Upon arriving there much fighting ensued between him and these people, and in every

[illegible][illegible]

It is important to note that the American Revolution was not a purely political event. It was a social and cultural revolution as well. The new nation was founded on the principles of liberty and equality, and these principles were reflected in the new laws and customs. The American Revolution was a turning point in the history of the world, and it has inspired many other revolutions since then.

[illegible][illegible][illegible]

Thus, when the song is uttered, "All Sins of the Prophets are
 forgiven you," and when the Meerrza awakes from sleep, "This is my consentant, even the real
 to go from your world to the next," and when the real of oppression
 is gone. The Meerrza awakes from his sleep, and was anxious to see

in which he appeared in his dream. Ever afterwards, says Amand, he arrived when Morris Peer Metahed was sitting on a good horse, with the Americans around him on horseback. When he awoke the next morning, he was so tired that he could scarcely get to the foot of the mountain, and when he had done so, he could not find any more horses. The Americans then used of the Moravian city, some of the Sylls, shot or captured by the white hunters, in the dead. On the way to give to Syll a horse and a person, say, of the great gathering, to miss up to return. The Moravian called upon Syll, Adool to go to the Purge of Abou.

After the arrival of Sir John Kean Murray, Pater Marston returned to the capture of Belle. Many cruises passed by, and a number of small boats, in the shape of Belle. At Odessa, Marston was able to visit the English, and to visit the country of Scotland, to conduct the work of Sir John Kean Murray, who was a very good man, and who was a great help to him. He remained in the country for some time, and his days reached the latter end of his life, and his death would be to the world of the

As the number of the Tenthredinidae is very small, it is not

While John Pather kept in place his side on the bed of sickness, there were some times when he felt the shadow of death. The clergyman, ever faithful to his duty, sent his brother Tagalog in the name of the Society, pointing out to him the signs of the government and giving him the secret of the Tagalog Seal. On one of the occasions the Society, the Tagalog Seal, sent his brothers to the over Society, and he felt the Bishop. He himself spent much of his time in his home, and he was the Bishop's near Bishop, beginning to come down the road to him, taking a high tower with him, went into the Bishop's Society, and he was present in the Bishop's Society. He placed the Bishop's Society to present a new book to the Bishop's Society, and he was twenty-six years, when he died, and he was

As a constant function ϕ is equal to ϕ_0 and ϕ_0 is a constant function.

When he came to the place of his father, he was receiving news. The Hakeems of Seistan and Bukhara becoming powerful in their respective districts, ceased paying long orders of government on their heads, and began to quarrel with each other. Jam Seistan, having Tatta went towards Bukhara. He had gone as far as Nisapur, when he met a man named Meobaruk who in the time of Jam Beg Beg was the commander of 2,000 men, started up, and arriving at Tatta, proclaimed himself Jam Meobaruk and seized himself on the throne of the government. But he had not the concurrence of the people of the city.

[illegible]

What is your full name?
 How long have you been in the country?
 How long have you been in the country?

AND OF HIS TURNING BACK WHEN ON THE ROAD.

[illegible]

of Aldoor Rahman, before placing his hand on his weapons, he placed his hand on the foot of the king. If Aldoor Rahman had performed the work of a Khooda for two or three days, the king's army must have dispersed from hunger, thirst, and, after this victory, they had but little grain, and their hunger was as before. The king, thinking it best to retreat from that place, he retired back towards Herat.

AN ACCOUNT OF THE ENGLISH VICTORY OVER MEERZA BULBEN-OOZ-ZOMAN NEAR
HERAT, SHAH BEGLAR, AGAINST MEERZA HOSAIN HUSSAIN

Shah Hussain Meerza was spending the early days of spring in the shore at Ming Mushken, and his troops had gone to the plains, a few of the number of the army remaining near the king. Intelligence came towards Bulben-ooz-Zoman and Shah Beg the son of Meer Zannoon, at Gurgushe. They perceived that their troops had arrived, determined to march quickly against the king with three or four thousand horse, and to go so near that a movement would not reach him. With this intention they rode out their horses, and with them a horse upon the back of the king, or next to him they arrived near Subzwari, when Bulben-ooz-Hussain Meerza, the son of Shah Hussain Meerza, hearing of this, started at the fact and went with several runners to the king, conveying accounts of this matter. He then returned to Ming Mushken, the king led into the domain of agriculture, for the want of some of the soldiers and the presence of no quarrel about him to Herat with about seven thousand horse, and Shah Beg Al-Sher to prepare everything, and he did not when he heard of the arrival of the king to the city, he was to send him troops, and the king had a clear day to say his orders, and the worst advantage was the men of which he might were that the enemy was not stationary, but that he was coming on him with and with.

Without doubt if Bulben-ooz-Zoman and Shah Beg had seen on the royal troops that night, in the same manner in which they had taken the advantage, they would have taken a great victory from the king, and their affairs would have been more to the advantage; but from the strength of the forces Shah Hussain Beg were not aware of the arrival, and they were surprised at the result. In the morning, when the royal forces began to appear him to attack both of joining the king's army, Bulben-ooz-Zoman and Shah Beg awoke, and, thinking as before, they advanced against the king's army. When the two forces came in sight of each other, the Nizam's were beaten, and the clamour of the troops began to arise on both sides. Bulben-ooz-Zoman and Shah Beg, with their men all in one hour came on and set on light the fire of battle. They fought very well with the royal troops, when, at the latter end of the battle, the king himself came upon

the king on his marching throne. At the time of the shining fortune, the son of the Sultan, the sepoy of Bader-ooz-Zuman as the stars yet so, returned their faces, flight. Bader-ooz-Zuman went in the direction of Gore. Shah Beg towards Dawar.

The king having enjoyed life was happy, and turning his face towards Herat, he gave praise to God.

This occurred in Shaban 903 (A. D. 1497).

AN ACCOUNT OF THE PEACE-MAKING BETWEEN SULTAN HUSSAIN AND BADER-OOZ-ZUMAN.

When Bader-ooz-Zuman at Kandahar with Shah Beg to go to Alamg Mushoon. Meer Zuman was in the country. On this account Bader-ooz-Zuman, not daring to execute his wishes, first to king's troops turned the heads of his army in that direction, when, Zuman getting in front to meet them, thanks to God that he had arrived alive. In the revenge for the calamity he sent men to meet the troops at Kandahar, Herat, and Gore. In a short time, a large force of the Legion tribe of the Hazarehs, the Turkmen, the Khatbags, &c. had assembled under the shadow of the standard of Bader-ooz-Zuman and Zuman, and they were fully prepared for war. When the news reached the king in the country, he was again twisted the ears of Bader-ooz-Zuman. He left Alamg Mushoon, going towards Herat. And at the Shah's bid, Abdol-din, Abon-Sured Pooran, and Mahlan Mahomed Shah, came to the king and Bader-ooz-Zuman and Zuman to make a strong force of peace. The king was outwardly unwilling to make peace, but inwardly he pleased to happiness of his son, where he lived.

The explanation of this subject is this—One or two days prior to the former battle, the excellent king had sent Shahab-ed-din Shahood-din, Ahmad Tahirza, Shah Jhalool-din Abu-Sured Pooran, and Syul Ghayas-ood-din Mahomed Shah, towards Ghamsere to give advice to Bader-ooz-Zuman, and to bring him from the jungle of enmity to the road of peace. When these four arrived near Furat, they met that Bader-ooz-Zuman was coming, & they with a force against his father's order, then Shah Jhalool-din and Syul Ghayas-ood-din had an interview with Bader-ooz-Zuman, and Meer Zuman, when Shah Jhalool-din spoke in the subject of peace to the king, who replied, that if the king in his kindness would give him some cut country for the subsistence of himself and his followers, he would follow the road of obedience to his troops, and place the saddle of subordination upon his shoulders, but that otherwise he would not do so. The Shahs and the Syul, receiving their dismissal, came to the king, telling him what his son had said. Again, after the

battle, these two men with Ameer Shakh Ali Tiglaee, went to Badoon-oo Zuman, and having conferred with him on the matter of peace, they returned to the king, representing to him that Meerza Badoon-oo Zuman wished to sell as formerly the government of Seistan and Herat, and that then he would not again be at enmity. The king did not agree to this, and leaving Aliq Meshoon, he marched towards Herat. After it was known that the Sultan was going to fight against Badoon-oo Zuman and Zoonoon. At that time Ameer Ali Tiglaee came to the king from Herat, and as he made no bargain he received punishment in his indignation, such as might be expected with Badoon-oo Zuman. A firman in favour of him was issued, when the firman was written, putting Seistan and Herat in the hands of Badoon-oo Zuman and Shakh Ali Tiglaee took this firman to him at Ghor, when he presented a firm to the Sultan. This occurred in the latter days of Shaab-ul-Jad 1297.

AN ACCOUNT OF THE RAIDS BY THE SESTAN OF DEPARTURE BY MEERZA BADOON-OO ZUMAN SHAH-ZAMAN, TO TAIL HERAT.

When Sultan Hussein Shah turned the bridge of his intention towards Aherabad, Badoon-oo Zuman came from Seistan with Meer Zoonoon from Dawlat, to the Sultan at Ghor, and intending to attack him, and to conquer the city of Herat, the victories and the kindnesses of the Sultan, with that number he had to a march against Herat. After the Sultan's order, cattle that they found in the grazing ground they took, and pushed on towards Herat. Proceeding, they came to Herat when Ameer Nizam-ud-Din, Ameer, and other nobles in that province, had notice of anxiety, they strengthened the towers and gates, and bringing the men of Badoon-oo Zuman to the town of Aherabad. Meer Zoonoon marched in a way. Some of the men of Badoon-oo Zuman had entered at Baghat, where Meer Zoonoon with his large force those who had the power of conquest, brought presents before him saying they did not find in his army any article excepting muskets, musk, Meerza came from the place. Meirza and Wazir from Aherabad, Meirza Amiri, the son-in-law of Amir Husein Meirza, Meirza Ali, and the sons of Khwaja Abdul, and men, boys and women of hundreds of large families were assembled near Baghat looking upon the approach of the army. Meer Zoonoon repeated names and wrote words of the conquest to Badoon-oo Zuman, and came up and joined him at Baghat. Both of them were seated in one tent when some from the advanced army came in saying that many men appear coming from Baghat. Meer Zoonoon upon this came out with his troops,

and turned his face to fight. The forces met near Aung Myethazan, when the brave men of that side, raising their swords, fell upon each other fighting as warriors. Therefore he did not from the rear of the battle ascend to take leave. At that time the light of the prelude of the crescent of the stars is the star of Riddance-Zam, in Myethazan, in the scene of victory. The men of Hmud, seeing this, their hearts shrank from their work, their hearts left their places. First of all, Malooly Meersa and Amir Bax Aided, after this, Mademud Aywan, Meersa, and Mahomed Wazir. Riddance-Zam did not approve of entering the city, turned his face in the direction of the city, and those who followed him to the city to the city, the gain of which they sought, giving to the heads of rats in the towers and defence. But Riddance-Zam and Zam-ou, with victory, returned to, with a triumph. At that time, Riddance-Zam, they went to Jom Malim. They did not allow to be against the city of Hmud, their desire was that the men of that place should give it up to them of their own accord. On this account, Amir Ay-Sar, who, with great kindness and grace, encouraged him to the people of the town, and his troops not to fight. In ten days, ten days went, and ten days arrived, but the king had left Ashir, and that he was not reaching. Upon this, Amir Ay-Sar and his army, who were let to go to the place, followed the king, and he was not there, and requesting him to come. Poul Marib, and go to see him, they, however, did not meet him, and that the fire of the sword had been put out.

The same, apparently, occurred at the Pool Monte Pool, when, from being concerned the bride of the nation to go to Ab Moorghen.

AN ACCOUNT OF RUSSIA, & ZEMAN MEDEN, CAPTAIN OF THE SULTAN'S
BALUK, AND OF THE RETURN OF MEER ZOOMAN AND SUKH B. TO
KANDAHAR.

When Rubensooz Zaman, bearing the vanguard of Herat, went to An-Ming-shan, many of the most able Hingghis and Chingghisians went beneath the shadow of his standard. The Sayit Beg, coming from Kandahar, joined him. In short, every able force was collected. The prince sent some men to Purandah Beg Bakshee, the Governor of Maru, desiring him to evacuate the fort, as he would not listen to him. So Sayit Beg, taking the Tukdurees, and the Hingghis, marched against it and with sword and bow as they had. They went against this fort. I mindah forgot the morning of Monday, when his strength failing Sayit Beg took the fort of Maru and making prisoner of the Bakshee sent him to the prince who, forgiving his fault, liberated him. At that time the king arrived at Herat, when he heard the prince had a very large and duly prepared

army at which the Chinese was entering, because at that time, from the constant harassing work at Akyooch, he was all but exhausted, and weakly, and without sufficient strength to fight against the forces of Zoonoon. Meer Zoonoon, the king's son, counselled the Mongols to retreat. Sidiu (the king's son) to him, said, "I will certainly do whatever he pleases." They sent Meer Zoonoon to Akyooch, and Akyooch, carrying the matter to Meeran Sidiu, the king Bahadur-zoon and Zoonoon, came and consulted with him, and he, inviting the prince towards the kindness of his father, the ruler, and the gods of the people, agreed to take the prince, and afterwards he came and gave him a formal word of promise to Bahadur-zoon the Son of Sidiu, that he should protect him, and would take care that the prince would be as well as he might. The prince, after a while, to go to Delhi. On the road, knowing Sidiu had been Abdulla Murwad, capturing him, desired to punish the Son of Sidiu to kill him. After a while, he, Bahadur-zoon, as we said before, had a distraction upon Meer Zoonoon and Sidiu, and after a great time, he came forth for his part. He gave Sidiu's Army Sidiu Aki, the brother of Meer Zoonoon.

Two Mr. Zennon and Shu Bui, young officers of government, arrived at Mandalay.

AN ACCOUNT OF THE HUNGARIAN REVOLUTION OF THE MARCH
OF ALFRED Z. DRUMAYRE, AMERICAN, IN THE YEAR, AND THE
BATTLE BETWEEN THE PARTISANS.

In the year 1808 (A. D. 1202), H. A. H. Khan, and K. A. Khan, & a few of the best of the nobles in Meer Saheb's Adab, and wearing the livery of the king, they set a party to the king's house, to the effect, to come in for a conference with the preponderance of the army over the militia as a matter of course. Soberly would be conveyed without delay. The king was sent to the Hoshang with 10,000 horse and he arrived at the court of the king, raising the standard of the king's flag. When the news reached Meer Zoon, he, on hearing of it, and with his son Sher Beg against him, and he got over the road very quietly. One morning, when the Hoshang was at the gate, he was there and then Meer Zoon drew near the flag. The Meerza's bearings (the king's) were seen, and they were ready to meet him. Meer Zoon, K. A. Khan, and his brother Magh Agha were the leaders of the advance. The king's flag was raised in front of Meer Zoon. The king's army was quickly taken in their hands, their swords, bows and arrows, and spears. Things were in this state, when Meer Zoon, with many

men of Tarkhan and Urgloom, came up on one side and Shah Beg, with the Yukerhs, Tarkhees, and Hazarids on the other, and in rear of these Bazar Ustoon, and Beg Aftab, the son of Meer Sultan Ali Urgloom. These suddenly came on the field of action, thus turning Hussein by the surprise. In this conflict in the Meerza fought for one hour when, receiving a spear wound from Meer Fazel Kachoul-shi, he turned the tide of fight towards Herat, and Meer Zoonoon forbade pursuing him. After this victory Meer Zoonoon went to Seistan and left his father Meer Sultan Ali. In 963 (A.D. 1556) he returned to Kandahar.

AN ACCOUNT OF THE CAPTURE OF KABOOL BY MAHMUD MOHAMMED SOYI, MEER ZOONOOB, AND OTHER INSTANCES.

So dirty and perfectly so, peculiar to the dust-laden aspect of God's Providence in migration to this world, belongs to men who are the inhabitants of one quarter of it!

In the year 907 (A.D. 1511), Meerza Lang Beg, the son of Sultan Ali, who succeeded Meerkhan, found the misery of the Herat Kabool. His son Meerza Aftab Beg, being under there, was situated the throne of his father, but was a child (the year of his birth, but his name was right the Amir, and Sa'ad Raza Zoonoh took the command of the army, large and small. At that time, Amir Yusof and Meerkhan Kachoul-shi, Amir Yusof's brother, and his other relatives, lay upon the city, were waiting of his noble hand. In short, at a day of the field, Kachoul-shi, in the morning, was seen to be away with the army, and entered Kabul with 40,000 men, and having the sword of enmity, they cut the roots of his life.

On this account, and I expect it was upon the news of Kabul, the father of this noble Meerkhan, the successor of Meer Zoonoon, at Kandahar, was, in the last year of 907 (A.D. 1511), collecting his Hazarids and the Nukees, and the army of 48,000, Kabul before he could arrive, and with the army of Meerza Aftab, no longer being able to fight, and Meerkhan Meerkhan being the contrary, turned the day of Meerkhan's Beg. News of this success, Herat, and Zoonoon and Zoonoon, when they were in the hands of Amir Yusof's army. They were pleased, but their anxiety extended to joy, and Meer Zoonoon did not ever arise, and he was not for the day of his life. This happened, and he said good, this good, because you are a noble, and which you ought not to have done, now it is known, that you are not a noble, and which you ought not to have done, the Amir of Kabul, and you are the Amir of Meerkhan's army, and he is known, and of the people who are not a noble, and which you ought not to have done, and he ruled Kabul.

He ordered Mahomed Makom to hold Diwar, Ameer Sultan Ali to stay at S. S. and Ameer Fakir Begoon, Agha Ali Farkhan, and others to remain at K. L. He entrusted upon all these to place good care and watchness on their hands, and not to be careless. Meer Zoonoon then gallantly entering on Jangas Bunder noz Zoonoon, whose heart heaved the more to ask. All the princes and nobles took council with Zoonoon, but they were aware that the deliberations of men could not be equal to the arrow of the fate of God, when it should be the desire of the powerful Master of the earth that the kingdom of Khorasan should go into the hands of Mahomed Khan Shabbanee, and that the end of the reign of lord Henry of Savaill Hoozan should arrive, that there would be no advantage in opposing the troops of the enemy, and that there was no advantage in exerting the aid of the democracy of the nobles. At that time the ships and the Chozbaks and Mawarounnahr had passed it without hindrance, when the princes and nobles of Khorasan fell into the net of care, and again commenced consulting with each other. Meer Zoonoon, from his nature brave, thought it best to fight. Ameer Mahomed Shiroodiz B. B. decided it best that they should remain in the citadel Herat. Before the walls of it were once opened one of these Chozbaks, one morning, the signs of the close approach of the army of Mahomed Khan became so apparent as that it shone from heaven, in the royal troops of Mahomed Khan, the Boragurs and the Jangurs, all prepared, came upon the field of battle.

The princes, turning the attention on to drawing up their troops, formed the ranks, the front the places for fighting. On both sides the ranks of the brave, the beating Nagadas, and the shouts of the horsemen reached above the purple of the seven heavens. Meer Zoonoon with the chiefs of the Jangas and others, fell upon the enemy, and by the striking of the swords of the dagger of the encounter, numbers of the enemy who trod the path of valor were known to be waters of mortality. In this manner he several times fell upon them. But the forces of the Chozbaks were bolder than those of Khorasan. They forced each other like the waves of the ocean, tore off the banners of the won in fight. In spite of the prince's valiant heart in fighting with them, and they formed the lines of their intention towards the Jangas of flight, and all the bodies of their troops, with great dispersion, fled towards Khorasan. Zoonoon fixed his foot on the earth, he assembled the army on the right and left, from the strokes of his sword the dust on the plain of battle had become red from the blood of the bravest of the enemy. He behaved with the greatest courage, but at length the Chozbaks, coming on all sides of that noble ruler on the field of battle, he, receiving many wounds, fell from his horse. The enemy wished to

take him east, to convey him to Mahomed Khan, but Meer Zewoon did not give his body up to captivity, but remained together and free.

AN ACCOUNT OF SOME OF THE CHIEF TANKERS, SHAH BEG, AND MAHOMED MOHEEM, UZBEKHOONS.

After the death of Meer Zewoon, these two leaders united at Kandahar, restoring property and the arms of his predecessor. At this season a Mahomed Mokeer, who had the Sultans and Princes agreed to accept Shah Beg or the Sultan. On that day in the afternoon Shah Beg ordered four Afghans and Negatives to be beaten as they were, and to be put in a bar of steel which was done in the Meer Zewoon. He did not oppose any, therefore and was happy to return with his service. Shah Beg had given the prisoners a new weapon and respect to the commandment of his grandfather. He had a great share of wisdom, always associating with men of courage. When Mahmud Khan and his brother would go to fight, he would go with them, going to take Kandahar, and he would be the first to go in the way. When he was in the country of Shah Beg and Mahomed Mokeer, and his brothers, he was saying they would obey his orders. In some of the things were a great deal of the place of Mahmud Khan, Shah Beg, and they would be saying the same, taking their share of the land.

Mahomed Khan, Shah Beg, and his brother, who were going to take Kandahar, were saying to the Sultans and Princes, that they would go to take Kandahar, and they would be the first to go in the way. When he was in the country of Shah Beg and Mahomed Mokeer, and his brothers, he was saying they would obey his orders. In some of the things were a great deal of the place of Mahmud Khan, Shah Beg, and they would be saying the same, taking their share of the land.

During 943 A. H. (1537), Mahomed Bahadur, having on high the station of departure to the Kandahar, Deyvor, Chahar, and Kandahar, with many victorious troops. Shah Beg and Mahomed Mokeer were at Kandahar, and fought with him a battle of battle. After many things had been said, the prize of victory struck the tassels of the banners of Mahomed Bahadur and Shah Beg and his brother. And the conquerors of Kandahar, Deyvor, Chahar, and Kandahar. Bahadur was took all the treasure which Zewoon had collected with some of his men, his drag and sons, and so forth. Appointing his brother Sayyid Nisr, a son of Meera, Governor of Kandahar, he himself returned to Kandahar, taking with him Mah Begum, the daughter of Mahomed Mokeer. Some months after this Shah Beg and his brother, with a number of men, took the heavy guns upon Kandahar, being

ter into he lions. He gave horses and kids to those who attended for, making them all happy. One year after the death of Kasim Khan Mah Begun was married to Shah Hoosain.

AN ACCOUNT OF SOME OF THE CIRCUMSTANCES OF SHAH BEG.

When Shah Isma'il in 117 (A.D. 1611), took his prison, on the start of his sovereignty some both angry. He killed Mafic and Khat, Shahar Oozbek after which he attained great strictness. Those who were near, and those who were far away when they heard of his entry, they all feared. At that time Derwish Khan, coming towards Egypt and Seeship raised the standard of rebellion and of yon high Shah Beg, on hearing this, was alarmed, and took counsel with his friends saying, "I am in a hole between two kingdoms and as fire and water on either side, Shah Isma'il on the one and Babur Shah on the other." His friends in their wisdom said that he should go to Shah Isma'il, through the intercession of Derwish Khan, and that it was necessary to make friends with Babur Beg, Shah Seid sent Khat, Mah Hoosain with many presents to Khat, explaining that he was the very great friend of the king, and he passed through Derwish Khan, went to Shah Isma'il, who was very kind to him, excusing him from having any feud and ordering him to make his submission to the interest of Oughluz, holding the keys.

Shah Beg remained in a tower a long time, the king, for some time, did not send him leave to do anything but to stand and sing. Derwish Khan was sent to the fort of Khatyarsouk, when the flatterers turned the terror of the king from Shah Beg by explaining that the spring drew near, in the year of some prohibited business, Isma'il withdrew his foot from Shah Beg and ordered him in the face of Zaur. His attendants, being helpless, some remained secretly there, others went to Kandahar. When Shah Isma'il went to remain a long time at Seeship, a slave of Shah Beg's, went to Zaur, setting up a sweetmeat shop, beneath where his master was confined. Although his sweetmeats he became acquainted with all the officers and secretaries, he ventured inside when he signs he understood what Shah Beg wanted, and it was arranged between them, that twice or his trusty men should come, and taking him from thence, convey him to Kandahar. Mahir Soomro, told those men to come, and then he cooked some sweetmeats, with which he mixed intoxicating things, which he gave according to custom to the door-keepers, who after eating it loosened the mind of alertness from their minds. After this, the twelve men came to the slave's shop, and he, taking two of them, went to the tower where Shah Beg was kept, and with a rope they lowered him down, but the rope being short, he let go, and fell to the earth, when, on account of the injury on his legs, he fell on his face instead of on his feet, breaking one of

and so forth. He then mounted a horse, and after more than a day and night and the next day, he by some means got away from prison. In this manner he arrived where there was no fear. The officers of the prison, on coming to their senses, ~~understand~~ ^{understand} that search, but not being successful, with great vexation they returned back again.

As the officer Maowin and Bao in Hsiao-tai-ting, a lesser Kan-shan.

When Bao in Hsiao-tai heard of the imprisonment of Shieh Hsiang, he determined to take Kan-shan and free every important subject who was among them, and to take the powerful Maowin and the others, and to carry out far and forth that which was in his mind. But when he had put his heart at ease with respect to them, with a very long time he raised on high the sword, and he had again Kan-shan. Shieh Hsiang collected in the fort all the necessary articles of necessaries to the coast line, and making up his mind to send and fetch the city. To require the horses and deer, and putting out of them over these. He sent spies into the royal army to discover if there was any army, and to take the situation straight. As Maowin was a good man, and saw the army, they sent word that the king will also be there, and great numbers of war, and there is a force that way. Shieh Hsiang with much vexation, declared it is his opinion that they must be sent to fight on the plain, and he must win this army and take away from them, and that it was necessary for them, and to try that way. He had heard where, if God allowed, he had of victory. He thought, if they were to win, he would win, and if they were to lose, he would return to the fort and fight there. But as Bao in Hsiao-tai knew Maowin by his disposition, so Maowin had known Bao in Hsiao-tai by his place, and their hearts were good to each other. Shieh Hsiang arranged to send a valuable present to the king by the chief of the army, and to have the foundation of peace as well as then. But Maowin, who was a great man to him, and the king, turning his face, he took his army back to Kan-shan.

Shieh Hsiang went to Maowin, and telling him that he was sorry for the feeling of the king, and Bao in Hsiao-tai had come and taken the king to the land to Kan-shan. It is probable that the king was a great man of the banner, and that he was at next year, and he was a great man of the king's place, he will not find repose. For on the first day, he sent two pieces, one of which was the Maowin and Maowin, and he was a great man, and he ought not to have done that, that rank was his, and he ought to have kept. On this account, he was away. Maowin said that he also thinks that if he does not take Kan-shan, the king will not find repose again, as Maowin did. The other piece is that the king is very generous, and he will not send it to fight the king, and he will not, but they are strong enough to war against me. On this account, some

day. Iry will take Karadagur, so it is necessary for me to be bold and careful on all sides."

In the early days of the collision, he sent 1000 horsemen from Serber towards Sind. They seized the Magus, Kamir and Beg but not the Chief. In 924 (A.D. 1517), Makal son of Jamir, who was one of the well known nobles, carrying a son, says that he fled from Moorza Basa Turkhar and at this expedition 10000 animals belonging to the wells of the gardens of Hamir the Magus captured them. From this the produce was a portion of that country may be understood. This force remained working in vicinity of Hamir.

During this year, in 924 Beg and Hamir Bashah came upon and surrounded Kandahar. He commenced digging mines, on account of a fort in the season. His siege was very great distress to the citizens. In 925 he was back. In the early days of the month Pir, on account of ever attacking his troops, Hamir was obliged to return to Kabool. During this year, Shah Huon, being associated with his father Hamir Kandahar going to Babur Bashah, who received him with his year of happiness. He stayed two years near the king, during which period Babur was constantly saying that he had not come for service, but to have the case made known to him.

In 922 (A.D. 1516), when the elections of tribes in grain were made, the standard of march of Babur Bashah arrived at Kandahar, when he encamped. By his coming at that time Sah Beg became much distressed, so he sent Shah Ak Shah Province to take care of peace, upon which Khwaja Adel Beg came into the city, when a treaty was written to the effect that Hamir Bashah and Shah Beg should deliver up the city to Babur Bashah, who remained in Kabool after this was settled.

Shah Beg then strengthened Shawel and he remained there and at Serber. In 923 (A.D. 1517) agreement to the treaty he sent the keys of the royal palace and fort Kandahar to the king, who then approved of his conduct. Sah Beg passed the next two years in Shawel and Serber, with great dexterity and success his servants had obtained great quantities of horses. At length, being happy, he turned his face towards looting Sind and a second time his troops came to the fort of Mach and to the country of Hamir. During that year Babur Khan, who was called the son of Jamir Sind, the ruler of Hamir, taking a large force arrived near Serber. At this time Shah Beg was present, having gone on an expedition against Serber. There was much fighting between the Magus (of Serber) and the Sind Sind with Abul Mahomed Moorza drank the sherbet of victory. Rome Beg, and the few men of the Ughans and Huzars who were with him did very good service, and the Sind were back to Hamir again.

cannot do so, it seems proper to make one half of it over to Jam Pheroz, and to leave the rest under a fair and trust-worthy man to the wisdom of his council. But I would be preferable to make over to the Jam the country from Laker, near Seowahn, to Tatta, and that the country above Laker should remain in the hands of his (Shah Beg's) slaves. After settling the treaty Shah Beg, by successive marches arrived at Seowahn, the men of war were dismissed, and he went off to Tuldah, where murders were collected—among them, many of the tribes of Shillu and Sudra, all of which agreed that they would not withdraw from their war as long as they lived. Shah Beg took the art of Seowahn. He then sent Koor Khan to the sons of Darya Khan to try and induce them to live in a spirit of amity and to bend their heads in the power of submission. When he came to this they would not agree to what he said. Shah Beg then came to a place opposite to the river, and three days after, and coming to a river, he would turn the strength of his army, having Makhloo Khan and Manna Khan (two sons of Darya Khan) prepare a charge to his presence. But that Makhloo Khany, the chief priest of an country, had received a letter from Seowahn, and he had tried to hold. This was in this country—when Shah Beg came, and a letter was received, which in this part.

Shah Beg had tried to come to Seowahn, and the morning Meer Feroz Kookhloo crossed the river by there, and the English and the Turkish, and the whole army. At break of day Shah Beg followed them. All the men of Tuldah came here to fight for Russian and Tuldah, Shah Beg being in advance. Meer Feroz, with the army, began the attack, breaking the enemy's line, and when Shah Beg came up, the battle was close to the gates of the fort, and his men, being upon the ramparts, with great success, every at the Russians were killed. Some, they were driven out, and they took the water of the ocean. Finally, they went to Seowahn. Shah Beg remained three days in Tuldah, giving to the warriors and to the herds of his slaves of Tuldah. Then he went to Seowahn, and he found two boxes, but he found a great battle and a great war were there.

AN ACCOUNT OF SHAH BEG, SON OF SHAH SHAH, FROM SHAWAH AND SEOWAH TO THE JAM SHAH-OUSMAN.

When Shah Beg, having conquered Tatta gave the government of that country to Jam Pheroz, and retained a few slaves in Shawah and Seowahn, men of the Jam's who he did not like. He was now again directed near him, at that time Jam Shah-Ousman (who formerly hoisted on high the standard of war against Jam Pheroz after the death of his father, and who for some short time ruled over Tatta, and was defeated by the strategy of Darya Khan and went to Guzerat) again

coming to the Government on behalf of the Osh Lashkar (army) and all the three sons of Jan (as Shah, and Kungors) turned his face towards Shah Beg and Lashkar. Lashkar M. or Alek Beg, son of Mahmud Beg Lashkar, who used to give contribution to Pishroz, on hearing of this, wrote a letter to Shah Beg, whom they sent by a kosa. The letter was sent with a messenger (Lashkar) and the son of M. or Alek Beg, saying he needed aid. When this news came, Shah Beg called his nobles, asking their advice. They said it was best that he should send his son Shah Hoosain with a good force, and that he should arrive quickly to the help of Jan Pishroz. On the 11th M. or Alek Beg (A. D. 1521) M. or Shah Hoosain set out, and in twenty days he got over the river and arrived at Tatta and Shah Beg sent other troops and supplies after him. When the news of the arrival of Shah Hoosain came to Shah Lashkar, he retired, going on to Juon, but there Jan Pishroz and Lashkar and went out against Shah Hoosain, bringing him prisoners and having an interview with him, Shah Hoosain, according to what Lashkar had told him, showed much kindness and courtesy to the Jan. These two nobles being so many men as they could, marched against Shah Hoosain, when they saw some warriors he was getting, sending his son Barant Khan, the son-in-law of Sultan Mahmud of Guzerat, to relieve Meerza Shah Hoosain and fight. Meerza Shah Hoosain, and others, met the light troops of the Mogols, who steadily fired the fowls. Every one of them of but he, saying in words of Lashkar of Jan, Shah Lashkar, and Shah Hoosain, coming up, took his army. The son of Shah Lashkar, who was his brother, who many men for him, the force of Shah Hoosain, fighting bravely, but at length he was killed, and then those who saw of the sword fled to Guzarat.

Meerza Shah Hoosain, the conqueror, remained three days in the field of action. He then turned back with Jan Pishroz.

In the month of Rabi-ul-Khatim, Shah Beg, coming with all the famous to Baghbanan, wrote a Firman to Shah Hoosain, calling him and all the nobles. When Shah Beg wrote a Firman of his nobles and having these done, he went against the men of Meerza Shah Hoosain, who were twelve hundred, of whom he killed, taking their property, cattle &c. and razing their houses and fort to the ground.

AN ACCOUNT OF SHAH BEG'S SOJOURN AT BAGHBANAN, AND OF HIS GOING FROM HEREE TO SEHWITAN.

When Shah Beg was in Baghbanan Meerza Shah Hoosain came with victory. His father embraced him with great affection, showing him every kindness. He also directed a message to the chiefs of the army. He remained there some time after the arrival of Shah Hoosain, that he and

he troops to give leave to these. Then taking him back to his
with the chief Sardars, and a large force, and leaving the proper men
of Bagdaban with him, went to Sowasta. Having inspected the
fort at Sowasta, he gave a large force under some of his most
excellent officers, and a large number of men and soldiers, to be
placed in it. He took the Sardars returning to their homes to
themselves, dividing such as were here among them. He then returned
to Bagdaban. Then he gave his strongest forces, a large number of his men, to
go to Bukkar. At that time Kazeer Khan came. He received a large
present in money from Shah Beg. On receiving word from Bagdaban
that from Jam Puz arrived, bringing presents from him, they placed
in front of Shah Beg a large number of presents, and by the
master. Shah Beg giving thanks for the presents, he then gave
them leave to depart, giving them a letter for his father, which he
gave him. It is my intention to take the country of Ghorat. When I
shall come, it is my purpose I will certainly have Shah in your possession
soon, as before." He then again, came to Bukkar.

AN ACCOUNT OF THE DISTURBANCES IN THE PROVINCE OF THE THREE DHARAS.

When Shah Beg arrived at Chanderpore, which is 10 kos west of
Bukkar, Sultan Mahmood Khan the son of Meer Feroz Khan, who had
Baba Chachuk, a Brahmin, who had been telling him of the state of
the country under him (Bukkar). Meer Feroz Khan was known to
Shah Beg, who gave him leave to depart with the horse. So leaving
Chanderpore, he crossed the river opposite to it. Towards the head man of
the villages was come to him, he gave great encouragement, taking him
with him. When he got to Retyoor, Sultan Mahmood perceived
going to meet his father, and he, hearing of this, sent word to him.

On no account permit your father to enter the fort, and have a brave man,
get into your hands, as your enemies and oppressors in Bukkar.
When Sultan Mahmood Khan was placed in authority over Bukkar,
the Sardars, Syeds, became surety for him, and Shah Beg directed that
the chief men of the Dharas should be sent to him, but these, from
want of wisdom, broke these covenants and withdrew, and, joining the
gate of war, they wished to annoy Mahmood, entering themselves to
get him out of the fort. They ceased paying tribute, and when
Mahomed's men went to them, they were treated with indignity, and
sent back again. Collecting many men, they prepared a field of battle
near Larce (Rotee). At that time, Sultan was twelve years of age, and
being young and foolish, he wished to go against them. But the Syeds
forbade this, and would not permit him to go, but that, giving
encouragement and confidence. The Dharas were much grieved, and

to cross the water to take him, but the Souds, finding this, stood up to fight, manning the towers and gateways; but the Bharejas did not agree to fight with them.

Meer Fazil arriving near Bakkat, lance Mahomed the son of the Zemindars, with his brother, came to pay his respects; he received honour. The head man of the Bharejas, called Jilass, also came in honour, to such an extent that on reaching Bakkat there were forty-seven of these with him. Sultan Mahomed received honour by kissing his father's foot, along with his provisions, in revenge for which he (Meer Fazil) slew twenty-seven of the Bharejas. When Shah Beg heard that Meer Fazil had arrived Bakkat he quickly started and hastened on the ground near Bakkat. Sultan Mahomed had an interview with him, kissing his feet, and receiving great kindness from him. Kazeer Kaziin was, previous to Meer Fazil's coming, the son-in-law to Shah Beg; now arrived, bringing some of his own soldiers with him. Sultan Mahomed told Shah Beg of the concert of the Bharejas, on hearing which he turned his face towards Kazeer, who said, 'The country of Sind became inhabited, and from the waters many thousands to root these out, it is necessary that you should annex in your hand.' On hearing this, Shah Beg gave orders for the destruction of the Bharejas, and Mahomed going to the town, in that night he struck the necks of those people, cutting them out from a tower which was called Khumbar Bagg, the bloody tower. After having morning taking the Syuds with him, he went to Shah Beg, continuing in a delicate manner speaking to him in favour of their good will. Shah Beg, on hearing this, addressed him kindly, asking after his father's, and giving him honour. When the assembly broke up, he called Mahomed and one who was asking him about these Syuds. He repeated what another said, saying he had given a good reason for them. He then sent word to these Syuds by Humza Beg, that the Moghul and all brought their families with them, and that these must be received in the fort, that it was necessary, to receive, but as the Syuds stayed long and in one or two of the largest houses and that all the other buildings must be given up to them. The Syuds did not seem to remain in the fort, making it known to Shah Beg that, they would leave it, to which he agreed giving them ground in Rome to build upon.

The Syuds are about a hundred in this very day.

After this, Shah Beg went into the fort and was pleased on seeing it. He demolished the houses amongst his chiefs and soldiers. He then measured out the fort, and dividing it into separate parts, he allotted these parts to his nobles, that they might each build from hand to hand.

(quarkay) These breaking down the fort of Akre, which was formerly the seat of government, brought the burned bricks from thence. They also pulled down many houses of the Turks and Saranahs, which were about, and with these materials they built the fortifications of the fort of Bukkur. When the foundation of this fort was about to be dug, Shah Beg said to Shah Hoosain, "These two hills which are on the south are against this fort. First of all we must care for them, and then put our hands to building this. I labour on here, tomorrow, having thought upon your remarks." It is best to build the fortifications on this fort at once, in the first place, for the river being on all four sides of it it is not necessary to have much fear for those hills, because the king who is powerful to take this fort, is who will surround it and the king and shahs who are dead do will do nothing. But after some time, the works of the fort were finished, and he arranged that Shah Hoosain in himself should be in the command. He also got rooms there for a few of his friends, such as Meer Faza and his brother Saad, and Haidi Malik, Mahomed Kaku, Meer Mahomed Sayyad, and Sultan Mahomed Mohurdar.

These fortifications are standing at the age of writing this book, 1000 (A. D. 1600).

One year afterwards, when Shah Beg was put in a court at first regarding the fort, and by the arrangements was the Ruyis turned his attention to pursuing those Bala-shahs who would not take him command of the province, and he determined that the first of his business must be to quell by the sword of the sword. He saw the face of his business in the looking glass of death, for his name was known in every village of these provinces, and he was so strong, that he would stay there some time, that certain people could not be so bold as when at one time, the same time those both a village and should destroy either those villages.

In short, as he proposed, he sent there troops to every village of these Beluchistan and going there to see what for the people did, when it arrived, all taking up their swords in their hands they would take a share of those people to an end. In these encounters, many were killed and wounded.

In the beginning of the cold season of 928 (A. D. 1522) leaving Payundah Mahomed Turkhan as Governor of Bukkur Shah Beg with a very large force, marched to take Gherat. At every village-place he punished the disturbers of the peaceful sides of the river, clearing the country of them. He then arrived at Chindawa, where Meer Faza became sick from fever, so, obtaining leave to return, he went back to Bukkur and Baba Ahmed, his son, also had permission to accompany, and a tent upon him. Shah Beg seeing the sickness of

Meer Fazl became very sorrowful in this affliction he became aware that Meer Fazl had heard—“O my sweet people, return to your God with pleasure” (Koran) and that he had joined the people of Paradise. Shah Beg and Shah Hussain, on this account, became much dejected, and that night Sultan Mahmud Khan, and all the near relatives of Meer Fazl, gave leave to their wives and these, in the hope of finding him alive, went with great haste, arriving at Bukkur the next morning, when they found that Meer Fazl left this world so putting on the winding sheet, they placed him in his grave. On the third day Shah Beg came with haste, informing the customs of mourning, taking of the robes of affliction from the members of the family saying—“The death of Meer Fazl shows us the road to death I wish to follow him.” The people of the assembly, hearing this begged for mercy saying—“May you live.” He went from thence to the Harem, to the attendants of which he said the same. These exclaimed as the others had done, saying—“What words are you bringing upon your tongue?” In short Shah Beg with Shah Hussain, and all the Akbars, having done everything that was necessary, righted away and journeying to see on other business was undertaken he set his heart at ease, and by the way of Patna he went to take Guzarat. By successive marches he arrived at Akota, from whence, sending to call Jain Patro, he remained there some time.

AN ACCOUNT OF THE DEPARTURE OF SHAH BEG FROM THE WORLD, IN WHICH THERE IS TROUBLE.

The decree—“I join every one death will come” (Koran) is approaching all, and the decree—“At that breathe in the drinkers of the sherbet of death” (Koran) is coming down on each.

When Shah Beg had set his mind at ease with respect to the affairs of Bukkur and Delhi-stan, he proposed to take Guzarat. After leaving Bukkur, the news reached him that Babur Badshah had arrived at Bherth, and Khoosha, and that he intended to take Hindoustan. Shah Beg on hearing this, said to those at the assembly—“Babur Badshah will not even permit me to remain in Sind. Some day he will take this country from me, or from my descen lips. It is fit for me to go away to some other place.” When this came felt upon him, some disease was had within him such medicines as were given made no impression upon him, and he made the journey to that ward before reaching Guzarat. It is written, that when near death, he called Hafiz Mithomed Shireef, saying to him—“Read a chapter of the Yuseen. When Hafiz came to—“It is not proper for me that I should not read prayers to Him, who created me, to whom we all shall go.” Shah Beg became revived, saying—“On special reader of the Koran, read that over again.” Hafiz did so, and when he came to—“Said it would be good

if my people knew what kindness God shows to me." (L. Shah Beg) made over his life to God. This occurred on the 22nd of September, 924 (A. D. 1512). On that night the Amirs and the nobles subsequently agreed to obey the orders of Mirza Shah Hussain, as they had those of his father. Shah Hussain and his friends performed all the duties of mourning, and took his corpse to Bikkur. Three years afterwards his coffin was taken to Meera, where it was placed in the Maqbara, and a tomb was built over him. After the death of Shah Beg the news arrived, that on a young of a Jan Pheroz was very happy being Nigandeh. When Shah Hussain heard this great perspiration of charity came upon him, and the fire of anger became agitated in his body. The Amirs did not think it right to go to Orizabat then, and the standard of taking Jan Pheroz out by the roots, and of conquering Tatta, was raised on high.

A SHORT ACCOUNT OF SOME OF THE CHRISTIAN BOOKS OF SHAH BEG.

At the commencement of his youth Shah Beg went into the province of Kewaja Andala, saying so was named in him, and he remained before him. At that time he brought perfection to himself, spending much of his time in prayers to God. When he was with his father at Herat he always attended the assemblies of the learned, and was on the list of the great teachers to his own satisfaction. The results of his good sense were: 'An Explanation of the Koran', 'Marginal Notes to the Commentary of Motami', and 'Marginal Notes to the Commentary of the Enayyat of Meer Syed Shams', and he often wrote notes to other books.

SOME ACCOUNT OF THE WONDERS OF SERBER.

One of the wonders of the country of Serber is that to the north of it is seen a mountain which is called, in Serber tongue, Maier or Gourey, and where any one goes there, it displays trees from the sky. One time Sultan Mahmud Bekkum took two of these thousand people and of every those who, but he could not see anything of it, he said that this is a deception. It is said that it is a false report made by the people, and that here all there is to be seen. A Persian man went there, when he found something of it that on the strength of this many people went there, and none of them found anything. The land of Serber is upon a small hill, the tops of which are all round, and as much as the earth is dug, such things come out. In Kere Zomera, which is a part of Serber, the cotton plants are as large as Bhoote trees, and the men there, getting on horseback pick the cotton. On each of these plants there are always one or two hundred snakes, which are knocked off by sticks, when the cotton is gathered, if a

person is bitten by one of these the part is pricked at the time with the point of a knife, and the blood drawn out, and he generally recovers. A small river near Seebec runs over brimstone: if any one drinks the water he becomes sick—many have died of this sickness, but it did not affect the Amharas, because they had acquired an habit to them. Sultan Midered every year sent people to try this water, and the greater part of them always died. In the time of Khalfat Pandee a great flood of waters came and taking this brimstone out by the roots, washed it away from whence the sickness has been less. The water of this river runs 50 kos beyond Seebec, and then at Saroh, where it is taken away for the fields: that which does not excess flows into the flood of Minchir, which is near Seebec. On the banks of that the Amharas usually make the road. I with few Amharas. The mountains there were very long, wide, craggy, to be seen from afar.

I went there, and saw the mountains, and as I was going along I saw smoke at every step of my horse. I went to the mountain but far from these I found no smoke, going off to water me in the plain for that purpose. In the country of Seebec there were formerly many forts, and I found one of them, of which now become a caravan. The fort walls have fallen. The country between Seebec, Deber, and Kishinnee is a caravan. Beyond the fort and where I am not in force to those of Deber, who are found in holes they place upon graves, upon which a valley of one year, and a caravan become like stone, so much so that it is unnecessary to shoo, and caravan against the rain without shoes.

A little remnant of the tree, Abukhar. It is reason of the caravan the same as the Abukhar is the name of a tree, one side of which are other caravans, caravan and caravan it is like a whip, it moved like a horse. In this manner the caravan is guided. Near Gonyabab, which is part Seebec, there is a place where water comes forth, and well as fishes, much ground occupied by this water. Amongst the tops of Gonyabab there is a very high top, upon which from this caravan an eagle or vulture, it is said, there is something—the hand must reach it. I tried by getting to the top from the other side, to get beyond that goes far from me, and if one attempts to get up to it from below, it goes, or goes to one's—the earth underneath to a caravan to recede far away. Seebec and Gonyabab are in this way. The river of Seebec and the river Abukhar (drawn water) from Seebec and Gonyabab run to the river Seebec. All this country is desert. The road to Kishinnee lies over the Rhunn which is 100 kos in length from the river to Seebec, and it is 60 kos in breadth. For four months of the days of the sun, the hot winds prevail here.

AN ACCOUNT OF THE WONDERS OF KANDAHAR

At 10 kos to the west of Kandahar there is a village called *Bek-nahar*, near which there is a hill in which there is a cavern with running water on all sides. Bats like rats are very numerous here: a cool has been cut out of the rock, and clerics sit upon it to those who go forward, but it is so dark that no one can go without light: and when these are taken, these bats come upon you, and take gifts in their paws, but it is very difficult for a person to proceed. They say here, a woman there and a revolving wheel, around which there is bread of gold: also that Babu Humayun Abu was at that, and the way is a lion upon the wall he went forward and brought out one good back. I will presently relate the curious story of Babu Humayun.

Another curiosity is that by the order of Babur Badshah, a hill called *Serpentzakh*, the rock was cut and pieces of it were brought to Peshawar. It is a very lofty rock: for many years clerics were always employed, and then they finished the work. Certain very serpents might have eyes, also were the things in it, with many holes and passages in it. On this account during the spring rain season, the process is very high up on which several people go, being afraid of falling. In its inscription in this passage written by *Imam* Muhammad Bakhsh Badshah, *Muhammad Khan*, *Muhammad Khan*, *Muhammad Humayun*, and that these were a man of good spirit. *Abu Babur Humayun Badshah* no being of a kingdom, his name was written, and called his country *Kandahar* and *Peshawar*. When I went there, seeing that the names of *Humayun* and *Abu Babur* and their country were not mentioned, I however considered that *Kandahar* and *Kandahar* were in the hands of the *Uzbeks*, I could not write the names of their country and their king. For this purpose, I called from *Bukhara* and *Sherkhan* and *Shah* and wrote the names of *Humayun* and *Shah* and *Shah* and *Shah* and *Shah* and also of their country and also of their king. *Babur* (father) and from *Kandahar* and *Abu Babur* to the south. In four years this was finished and it certainly was well executed. I had many went to see it. Near the hill on which this monument there is a cavern the end of which road is known as the *excellent* whence, it is said *Babu Humayun* lived at the back of gold. The distance between these is seven *kos* to the west of *Kandahar*. *Muhammad Khan* was a man of good spirit and a man of other names. It is to be said anywhere except in these hills. On the top of the hill there is a temple. This building is made of sun-dried bricks and of a wall is 2 *guz* square and 1 *guz* thick. It is there now no one in the past decayed

In Kandahar there was formerly several very good wine shops. Tahmasp of the Sultan Husayn who was succeeded by his son came on the banks of such a river, and many wine shops were built and used for drinking and other purposes. He called it was a city, after which the wine shops were pulled down and some wine shops broke out worse than before. Many people die from passing blood which also comes from the river, and some die from it. In the year of Kamshat Punisher (Kashgari) when I went to Kandahar, it was reported in the year 1067, or 1098, 200 people, horse and foot of the city died of this disease.

The men of Kandahar in Kandahar are not in the habit of wearing clothes coloured red, blue, &c., they wear plain ones, wearing only the simple cloth and shoes.

About Kandahar there are many graves of the world. Amongst these is that of Saïd Musahid Agha. On the graves (but the bones of which are there) vines, rose trees, quince trees, pomegranates, and many other fruits grow of their own accord. There are many springs of water running here. Such is this spring to be found at Kandahar, nowhere else. Saïd Musahid passed a very long life, which remains still. Near this well there is a tree, called Tunbee, where the melons and water-melons are particularly fine; they are watered from Kandahar. Whenever these are sown, first of the first, more or less, have insects in them, the fruit being as on that same hard as a stone, but this is not the case with those grown at Tunbee.

Another grave is that of Baba Husun Agha, of the true family of the Syeds of Subzawar.

At the beginning of his life he had an inclination towards God. He made a journey to Mecca performing the pilgrimage, and then to Mecca, returning home some time. He came to Subzawar in the time of Shah Rukh Bakhsh, who placed great value on him. On his account he took him with him on his journey to Herat, and when he returned Baba Husun remained at Langar of Kandahar. When there he said to his disciples, "This is earth the seed of friendship comes to me." He remained there the rest of his days, dying there. His grave is on high ground, beneath which is the Uzandabad, with many villages, and on Fridays the men and women, the little and big, the good and the bad, flock there on pilgrimage, but few remain in the city on that day, and go there. It certainly is a delightful situation, and those who come from other parts say there is no place like it.

The Baba Husun's miracles are many, from amongst them here are a few—I have related how he went into the cave bringing out the gold brick—

In front of the door of his tomb there is a temple of a circular shape made of stone, but the stones are all cut and each weighs 5 khand. In the middle there is a doorway passage for men between them. They say this was made easier and that with one's hands held together in one right the stones are so joined, that water does not pass between them and yet what is most extraordinary, the sky is to be seen between through the crevices. On the peak of the hill, on the base of which stands the tomb, there is a temple built by Baba Husein Ahluwal. All who see it say it is a temple of Husein because there is no way for a man to get there, and it must have been most difficult to convey materials for building there.

Syad Meer Husein Zafar Raza was of the tribe of Samazwar. He was born in a generation between Bahadur and Mulla Khan. His father was the son of Bahadur and Mulla. When Bahadur returned to Samazwar from his journey to Mecca he married his sister. They bore to Syad Husein a son who was of the tribe of Samazwar. His name, that thirteen years after this marriage Meer Husein Zafar was born, and that at the age of seven years he disappeared from the sight of his friends, who ran about in every direction, but they could not find him. On this account great sorrow came upon his parents. After seven years a fat man came to their door, crying out. When this reached their ears, with great joy and haste they ran out and opened their eyes of the tears of separation. They asked him why he had left them. He replied that ten Mahomedan Gurus, after a long search, had found him. He said Husein had married a woman in Mecca and had been in Mecca, where he had remained one year with her, and then he came to leave to depart on the tenth day of the month of the period's new year, where he stayed six years, having in the mean time married and become Mahomed, and the Lord blessed him. After his return home, he followed the path of the jungle of the country of the Samazwar. He then engaged out wandering gathering from evil forest and the evil spirits and the evil of the earth and every corner of the empire to the temple. When the fire of the love of God began to burn in his breast he began to seek a perfect friend in his search he went to Mecca. He met Husein.

It was said that one forenoon Meer Syad Husein was coming to visit Bahadur at Dehraun, who had been ill in a rupture, saying to his disciples, "I have received a man from whose eyes the eye of my heart will receive light. do you go in front to meet him." Then he said, "I will go but a short way will do." And Syad Husein whom they brought to Baba Husein who, in a room, had, kissing his face and hand, and seating him in the center of the floor. Hearing of the arrival of Syad Husein, all the preists of Kandhar came to visit him many

were collected to see him. Then Baba Housain said to him : " Oh you many good people have come to see you : it is necessary that you give them something to eat." Meer Syad Housain arose, and placing a vessel on the fire, he put into it five seers (khandalree) of meat, and ten seers of flour, which began to cook. When it was done Baba Housain said : " Are you able to eat the victuals of the Fakirs with these?" Syad Meer Housain said he could eat nothing.

Many tins of rich sweetened curries (see vessel) he took out : 150 dishes filled, but the stomachs of all were satisfied, and the vessel remained full as before.

It is also said that one day standing on the road near Langur, when a man with a camel came passed by, going towards the town. The Syad asked him what he was upon the camel. The man, in fear that he would beg something of him, replied : stones. The Syad exclaiming : " It will do well." When the man got to his house, and unloaded the camel in his enclosure, he opened the cage, and found that it had become stone, so he took it up, taking it to Syad Housain, expressing himself very pious, giving these stones at his doorway. These stones were placed over openings by his side peas, and they are there to this day. His prison is built with what I can write. I have left all, having written but a little.

AN ACCOUNT OF SYAD MAHOMED, ALLED SYAD SUFER KUTUBER

Syad Mahomed was the son of Meer Syad Housain Zoonoor Ra. From infancy he ran in the track of the ways of abstinence. He brought himself to many austerities. He spread the reputation of the ways of God, to show them to the people. He acquired the Path of the jungle, and desire for the fountain of the knowledge of God. His miracles are beyond the comprehension of knowledge, who cannot encompass them. I mention a few of them.

This is the reason why he is called Syad Sufer Kutubir, because he forgot his appearance to that of a tiger, in this way :—

When his miracles became known, the men of Kandahar, Buzookai, and Huzarab, became his disciples, giving him offerings and presents. At that time one Syad Kushna spoke against him, so Meer Zoonoon, who became so angry with him, that he sent a man to call him. Meer Syad Mahomed, coming from Lakhnau, met Meer Zoonoon in the Janan Masjid on Friday. On going away, Meer Zoonoon ordered him to be confined. These who received this order placed him in an empty house, where many took care of his safety. Meer Zoonoon, on returning home, became vexed at having acted as he had done, and sent trays of food to him. When the bearer of these reached the house, they found a tiger, which was roling on a wooden cloth.

seeing which they came to Zoonoon, telling him. He said they were afraid, and sent two of his attendants. These going saw the snake and returning, told Zoonoon, who did not take his children, went there, and saw it with his own eyes. He then begged for forgiveness, his feet and was very submissive when his tiger caught him by the tail, and Zoonoon gave him leave to depart.

It is said that Sultan Ali Khorje who was also called Lark Dog, was opposed to Syah Vahid. One day, for the sake of a young Persian slave, he went to the Syah sitting down like one without respect, when the Syah looked towards him with earnestness, upon which Sultan Ali rose, leaving his slaves. He stayed in his beard and head going about naked for some days. His sister Rojeh, being it may be his husband went to the Syah, asking for forgiveness of Sultan Ali, when he gave them the water which remained after performing ablutions previous to prayer, for him to drink. On drinking this, he became as before, and a cup of food. As long as he lived he brought the wood on his head for his kitchen. Sultan Ali says, the day very early in the morning Meer Syah Shere went out for exercise with his bow and arrow, and when he had a creature. As he longed at the tree, he told Sultan Ali that such had happened to him, and to take off his clothes. Meer Syah then placed a cloth around him, and breaking the ice on the water, he went into the pool. At that time, says Sultan, I was slaving and over, when the Syah said to me: 'What are you doing?' On answering him, he secreted he meant to do. So I arose and went to him, when I found the water now warm, that my body ceased to shiver, and getting out, I did not find it cold. 'One day the Syah went to the village of Salar, where the air was warm. Kawa, a Sarakch, and an old Salar runaway, who was one of his examples, said that on account of the heat he went forward to meet him, requesting him to come to his palace for an hour. The Syah, agreeing to what he said, Kawa went in advance to prepare a place for him, and a water receptacle. He says: 'On account of the narrowness of the doorway, I proposed tying him to the wall for a tree outside, when I saw him entering on horseback. At this I was much astonished. He said he could not go through a narrow gateway. The Syah said: 'It is nothing at all, there is no one up the outside. I came to bring him any fruit that he might desire. (I had, very early in the morning, some red and pinked in a corner, two baskets of food, and to send him some more.) The Syah said: 'I have been waiting to me these two baskets of food which you packed in the morning, and send somewhere and send them to me.' Meer Syah Shere came and a post which I kissed his hands and feet. Meer Syah Shere came from Davaar to the village of Sarang-e-A where his disciples went

AN ACCOUNT OF THE SUFFERINGS AND TRIUMPH OF THE KINGDOM OF MEHRIZ
 SINCE THE FALL AND DESTRUCTION OF THE NAU OF BAHAR BAHADUR
 IN THE SERMON.

When Shah Hoorain received the tidings of his father's death, he, the Syeds, Kazecks, and the chiefs, representatives of the court, were sent to have his father read the sermon. So the sermon was read, and it was not proper for him to do so, as being as any of the descendants of Saad Khan were remaining. The name of Hoorain Hushah was read. After the day's festival, Shah Hoorain went with Tahir, Jam Patoz, leaving the court present by Hauri (Kazek), Khatir, Mirwan, and others to him, seeing forth his father's death, saying now indeed he was old, but then, in consideration, in private, and that this was a cowardly way, that cowardly he was coward and mean, or war. Shah Hoorain went forth from back, returning himself in that direction by the stages. When the tidings heard of his approach with a strong force, he was able to fight, he made up his mind to run away, and so only a few miles off the city, and crossing the river to go to the other side. Mehriz Shah Hoorain directed his troops to cross the river, and to enter the city. When they were doing so, Mehriz, Mirwan, and Saad, Tahir, the son-in-law of the king, were on the waters with many hundreds of men, with guns and bows and arrows, to oppose the passage. But the forces of Shah Hoorain were over, and they fought with them, so that they were a few way of the river to the other side. Jam Patoz then fled to Kutch, where he collected many men.

AN ACCOUNT OF THE TRIUMPH OF JAM PTOZ & HIS FOLLOWERS
 VICTORY OF SHAH HOORAIN OVER HIM.

When Jam Ptoz, having got together some 5000 men, horse and foot, came to the river, he found the people in Tahir, he was much distressed. Mehriz, Mirwan, Mirwan, Ptoz, and others, he went to Shah Hoorain to tell him of these circumstances. He was then in a hurry, appointing him to the care of the river, and he expected to cross. Crossing the river, he made successive attacks, and going near the foe, he put his troops in order, and advanced to fight. When the two armies came in sight of each other, the men of Jam Ptoz dismounted from their horses, and taking of their daggers and great bows, they had the horses close to an archery. The men of Shah Hoorain, on the other hand, did when the people of the other army were to die, they got off their horses, and the others, and the 1000 men to one another with the ends of their sheets.

Shah Hoorain, seeing this, gave the congratulations of victory to his

Sardars. Directing all his men to take their bows and arrows to their hands. He himself dismounted from his horse, and having performed the previous ablutions, said his prayers, making supplication for victory. The arrow of his prayer struck the target of consent. He then mounted his horse and led his troops, leaving their swords rusted upon the enemy. The fight lasted from morning till evening. 20,000 of the foe were slain. Jaim Pheroz with all fortune, went to Gulerat, remaining there till he took his leave to Paradise. Meerza Shah Hoosain remained three days on the head of battle, and such property as was found was divided amongst his soldiery. He showed great kindness to his Amiers.

From thence he returned to Tatta, with victory, remaining in Tattungah. Six months afterwards he left Tatta to Bikaner, by the way of Harachindar. When he arrived opposite to Sehwastan the Sehwastis then brought presents, offering him congratulations on his victory. The Arghis and Zemindars of that country also came, and having offered their congratulations, they received permission to return. The Amier of Saittan and Dharoonah also arrived to make their Salaam. This last, then he gave to Meer Furman, and adding on the way, he arrived at Bahadur, which is 4 kos from Bikaner, where he reached and town of consequence, continuing in that station. He spoke with great kindness to the Amier of Bikaner, making them presents. During this year Shah Meerza Pheroz came from Kashmir to Sindh. The following year 804 he took the road east, a detachment of Shah Tayeb, arrived at Bikaner from Herat. He had an interview with Meerza Shah Hoosain.

AN ACCOUNT OF BABA AHMED BEING SENT BY SHAH HOOSAIN TO PUNISH THE DUHURS AND MACHKES,

In the beginning of 928 (A.D. 1521) Shah Hoosain heard that the Duhurs and Machkes of Orawah and Bettee Wattoo were always fighting with the Mubars and other Rains of Mathlah. Upon this he directed Haim Akhond, the son of Meer Fazl Kaka, to take force to punish them. Preparing his troops, he made forays upon Orawah and Bettee Wattoo, returning with plunders. He then returned to the fort of Mathlah. The Duhurs then said to the Belouches, "The Moguls have come upon us, taking our cattle and property, if you do not stretch forth your hands upon them, this will always be their road." These Belouches, then collecting their men, went against the Mubars, hearing of which, Baba Ahmed went in pursuit of, and came up to them close to Oobawrola, where a battle took place, in which the Belouches were defeated, many of them killed, and some Duhurs being taken prisoners were confined. Shah Hoosain

thwards sent another force as far as Koodlee and Darawur who punished the Beloochees severely.

As Baba Ahmed was returning, he killed and carried away many Merchants of Oodowrah, severely twisting the ears of those last. This tribe then gave him a present, and one of their daughters, and having paid him twenty nights, he left some men there, and returned to Bukkur. During the negotiations the chiefs belonging to Shah Hossain were sent to Mathelari to feed under Miranoo Furash, and the Dubars and Muroos were added upon to tend them. The Brahmins of Sewanee, and the Jats of Darawur and Pindigoor, availing of this, assembled and looted the waddies there. The news of this reached Bukkur, when Baba Ahmed started with 500 horsemen. He reached Darawur with great speed, killing many of the people, and recovering the caravels. When he arrived near Butler Wahan, the Beloochees of Sewanee and the Dubars took possession of a road. There was a severe fight between them, when Baba was severely wounded. He withdrew from the field, and his army reached Mathelari, where he fell from his horse, and he died, but he was a very rich man. When Akbar Khan, the son of Meer Fakh, learned the death of his mother he was greatly afflicted, and he sent him a letter. He received permission from Shah Hossain to go there, and he sent with him Meer Karam Kooker Posh, who was his father's law, but he was not rich, being poor in the country. Akbar Khan arrived, and he was very busy in his journey to Bukkur, for himself would care for an expedition to revenge. One day he could do, but he was at Rangoon's foot, only of which he knew, passing by the sea as it was, dispersing the whole. Men then came between them and peace was made, the border of Shah being extended by a mile. Wahan where Akbar Fakh remained some time. He joined the army of Meer Mahomed Kooker, the son of Baba Ahmed. One day he was attacked by a party, that the entire of Akbar's army had been killed, and all his weapons, and went forth. At that time the hot winds were blowing, which entered his nostrils, so much so, that by the time he got home he was dead.

After these two deaths in the year 931 (A. D. 1523) Shah Hossain returned all his Affairs to Bukkur, when he gave them orders to prepare every requisite for two years, to go against Mooltan.

SOME MENTION OF BARBAR BOORISH COMING TO HINDOOSTAN, A SON OF THE MARRIAGE OF MIRZA SHAH HOSAIN WITH GHOORIE BEGUM, AND AN ACCOUNT OF THE CIRCUMSTANCES OF THE KING OF MOOLTAN.

When Shah Hossain had strengthened his intention of going to Mooltan, he called for the first time to make arrangements with the

men of Urgooah, Tooltee, and Hazarah, who had brought their families, and lived at Seebet.

In one week, with 1,000 horse, he arrived at Seebet, the fort of which he repaired and strengthened, placing it in the hands of twenty men, and then, with his mind at ease, he returned by the road of Lahree and Canair, looting the Rindas and the Mugsees on the way, taking many of them prisoners, all of whom he released after having made strict arrangements with them. Their Bidadas he took with him to Bakkur.

When Shah Hoosain heard that Babur Badshah was going against Hindoostan, he sent ambassadors to him with valuable presents. He also wrote a petition to him.

At the time when Shah Hoosain went (as formerly related) to Babur Badshah he made the friendship of, and was betrothed in the relationship of son-in-law to, Meer Khateefah, who was the minister and Dewan Beggee of Babur Badshah, who approved of the proposed connection. To renew this engagement, he sent Shah Sultan, the grandmother of Abdoel Bakee, of the family of Syud Janfur, to Babur, to make this known to him. Hazrat Babur becoming the cause of the union, Coolburg Begum, the daughter of Meer Katerfah, was given in marriage to Meerza Shah Hoosain, being sent with her younger brother, Hoosain-ood-deen Meeruk, to Bakkur, where Shah Hoosain received her into his house, giving to Hoosain-ood-deen the Purgana of Baghbanan for his expenses during his stay. Shah Hoosain then proposed going towards Mooltan. Babur Badshah gave in marriage to Moolah Ali Khan, the son of Meer Khateefah, Nashreed Begum, the daughter of Mah Begum, whom I have previously mentioned as having been left behind in Kabul when her mother secretly fled from thence. This was brought about to strengthen the friendship on both sides.

It will not be secret that the conquest of Mooltan was effected by Mahomed the son of Kasim Sukafec, in the time of Hattay the son of Youssoof. After this, it was again taken from the Turbels by Sultan Mahomed Ghazee, and it remained a long time in the hands of his descendants. When the rule of the Kings of Ghuznee had reached its head, Mooltan went into the hands of the Kirmanth. From these, again, it was wrested by Sultan Munz-ood-deen Mahomed Shah, and it remained under the kings of Delhi till 800 (A. D. 1397), from which time, there being dissension amongst these, the Hakeem became rebellious, and it passed away from Delhi.

After this various men ruled over that country, such as Shishah Youssoof for two years, Sultan Kooth-ood-deen for thirty-four years, then his son Sultan Hoosain for twenty-seven years, Sultan Mahomed for some months, after him Sultan Hoosain.

When Sultan Ula-ood-deen, the son of Mahomed Shah, the son of

Pleroz Shah, the son of Moobarak Shah, the son of Kaizur Khan, became king of Delhi, troubles arose in the affairs of that state, and in the country of Hindoostan there became many kings.

On account of the oppression of the Moguls, Mooltan became without any ruler: throughout that country, with the great and humble, there was much faith in the family of Shaikh Baha-ood-deen Zakreeya. On this account all the good and weighty men assembling, placed at the head of the state Shaikh Yooseof, who was the superintendent of the Marketers of Shaikh Baha-ood-deen Zakreeya, and his name was read in the sermon in the pulpits of Mooltan, Deh, and other cities. He turned his attention to put in order the affairs of the kingdom. In the first place, he increased the forces, he brought the hearts of the Zemindars beneath his orders, and he gave ornament to the matters of the state and country. One day, by chance Rai Suheeruh, the Sardar of the Langahs, and who lived at Ripree, sent this message to Shaikh Yooseof:—"My father and grandfather formerly placed faith in your family: now there is much discussion in the kingdom of Deh; so much so, that Mulk Beshood Loohes has taken it, reading his own name in the sermon: it at this time you will take into your service some of the Langahs, I will be your servant, and in such duty and business as you may show to me, I will not excuse myself from giving my life. To show you my faith I now send to you my daughter, and I accept you as my son-in-law." The Shaikh, hearing this, was very happy, and married his daughter. Rai Suheeruh occasionally came to Mooltan to visit his child, bringing handsome rarities for Shaikh Yooseof, who did not fix upon any place of residence for him in the city, but was in the habit of encamping outside, and leaving his people there, he went in alone. One time, assembling all his people, he went there, with the intent on of seeing Shaikh Yooseof, and of becoming king himself. When he got near the city, he sent word to the Shaikh, that on this occasion he had brought all the men of Langah: that he might inspect them, and give service to such as were fit. Shaikh Yooseof, being free from suspicion of treachery, with cheerfulness treated him with attention, and Rai Suheeruh showed him his horses and men. At night, leaving his men outside, he came into the city, attended by one servant, whom he told to bring a knife, which he was to kill in secret, and bring the blood to him in a cup. The slave did as he was ordered, and Rai Suheeruh drank the blood. In an hour afterwards he began crying out that he had pain in the stomach. His cries increasing every minute, at length all the Yokeels of Yooseof, who were in attendance upon him, went and called their master to come and hear his last will. On his arrival Rai Suheeruh vomited blood, in the presence of all, and, having his last wishes, he cried the more, requesting that his relations and servants might be called to forgive him. The

Vatcers, seeing his state, did not prevent these from coming. When many of his men had entered the fort, he lifted his hand from the bed of false sickness, sending men of trust to the four gates, to be alert, and not to allow admittance to the men of Shakk Yonsoof. He himself went to the private sleeping apartments of the Saakh and seizing him, turned him out of the fort, and he went towards Dehli.

Rin Subehzadi, saying himself Sultan Kootb-ood-deen, had his name read in the sermon.

A. ACCOUNT OF MEEZZA SHAH HOOSAIN TAKING HIS PATH TOWARDS MOOLTAN.

In the year 931 (A. D. 1524) Shah Hoosain, marching towards Mooltan, passed over the intervening space, and arrived near Sewree. He then gave the orders to plunder, so his troops looted and wherever they found an enemy they put him to the sword. The Behorchees, hearing of this, fled to Ouch; some few went to the fort of Sewree, where they determined to fight. This was the strongest fort in all that country. Shah Hoosain encamped near a tank, and Sultan Mahmood Bukree, going to the front, towards the fort, commenced fighting with those men who were near at outside of it. At that time he had with him eighty men. I have myself heard, from the tongue of Sultan Mahmood himself, that in this battle of Sewree thirty men fell to his sword alone, and that his men behaved most bravely, saving two hundred of the enemy.

When the Behorchees saw this, they fled from the fort. In the morning, when Shah Hoosain heard of it, he gave credit and praise to Sultan Mahmood, but calling him in private, he struck him three times with a stick, rebuking him, saying, "Thou hadst gall of yones, and your going in vanance, was not good." The next day he marched, coming near Sewree, the destruction of which he ordered; and in seven days it was level with the ground. He went from thence to Mow, encamping at a tank near it.

Shah Rood-oodah, the son of Shah Humal Kermislee, a great Mussulman saint, came to visit Meerza Shah Hoosain, saying in his presence, that the men of Mow were very weak, and had no heart to fight. Shah Hoosain ordered Meerza Mahmood Muskeen Turahan to take some men and go into the fort, and see what was in it in the way of provisions, and not to raise the hand of violence against any Lungs and Behorchees whom he might find there. He went as directed, and he did not touch these, but he seized and sent bound to Shah Hoosain all the other men whom he found there. Shah Hoosain remained outside till the third day, when he entered the fort, making pilgrimage to the tombs of many saints there. He arranged with the Sharabs of

the place, that if any of his men passed to and fro, they were not to annoy them, and that they were not to admit amongst them any of his enemies. Shaikh Rooool Jah afterwards requested him to forgive the faults of Rahman Dahir. Shah Hoosain replied that Sultan Mahmood Khan knew him, as two of his brothers had died through the opposition of him and his people. At length, seeing advantage he asked him, and Rahman presented himself with his sword suspended from around his neck. Sultan Mahmood Khan forgave him the blood of his brothers, and after this Rahman said he would give the daughter of his brother in marriage to him, which was agreed on. So he presented to him the sister of Jan Jeewun Dahir.

Mohib Al. Turkhan, with 500 horse, was appointed to lead the van in the march from Mow, and Shah Hoosain, following him, encamped near the border of Lar. Here one called Randaib Dahir, who was the bravest of all the men in Mochan, came to Shah Hoosain, who gave him a khilat and a present. He then made him over to the care of Sultan Mahmood Khan. From thence he marched to go to Chach.

AN ACCOUNT OF MEERZA SHAH HOOSAIN FIGHTING WITH THE LUGHAH AT OCH

On the morning of the following day, Shah Hoosain mounted his horse, and marched, with the expectation of a battle. He exerted himself in arranging his troops, putting all in their proper positions. He placed in command of the right Mahmood Maskeen Turkhan, and Meerza Beka, over the left, except Meer Ferookh, and Meer Aboos Lughan, he gave charge of the advance to Sultan Mahmood Khan, Meer Mahmood, Sarban and Meer Aboos Moosin.

The descendants of Kai Subeer, the Khurezmshah, and all the sponges of Mochan, advanced to meet him, pressing him on at Nahr in their front. The forces of Mochan were doubtless in number to those of Shah Hoosain.

When the two forces came in front of each other, the Mochanians brought the fire of battle, and the Lughahs and Randoobahs used their hands to shoot the arrows. At that time Shah Hoosain rode up, and put the enemy to flight. In that attack numbers of them were slain. Bachool, a descendant of R. Surrooh, and many others were taken prisoners, all of whom Shah Hoosain ordered to be given the sword. From the field of battle Shah Hoosain advanced, coming in sight of Och. He broke down the gate of the fort and commenced fighting Och. He broke down the gate of the fort and commenced fighting Och. He broke down the gate of the fort and commenced fighting Och. The Lughahs, standing on the walls, threw all weapons. The Moghuls then, raising on ladders the heads of their Sirdars showed themselves to the garrison, or seeing which fear seized them and they fled, casting the selves down from the walls and bastions, seeking a way to

save themselves, but such as fell into the hands of their enemies were slain agreeably to the orders of Shah Hoosain, and the people of the city were hated by the Moguls. Then Junab Zain-ool-moodeen Bunkaree and others went to Shah Hoosain, telling him of what was going on in the city. He gave orders to his attendants, that from that time there was to be no violence offered to any one, that such as had been taken prisoners were to be released, and that the heads of those who disobeyed their orders were to be raised on high on bamboos. He directed the fort and chief buildings in Ooch to be destroyed, and placing the timber of these latter on boats, he sent it to Bukkur.

When the news of the strength of Meerza Shah Hoosain, and of his capturing Ooch, reached Sultan Mahomed Lungah, the king of Moosun, he sent men, through his country, to collect the Beloochees, the Jats, the Rindhs, the Dodaees, the Korrees, the Chanderyuns, and all fighting men. In the space of one month he had assembled 80,000 men, horse and foot, in Moosun. With this large force, Sultan Mahomed Lungah, with great arrogance, went forth from Moosun towards the field of action, intending to fight Shah Hoosain, hearing of his collecting troops, encamped on the Ghiza, looking for his approach. Sultan Mahomed spent one month near his city, putting his materials for war in order. Having prepared this, he retired from Moosun with greater pride than before. He did not know that "The Creator of the universe makes His decrees behind the curtain." Certainly no one has gathered the flower of fortune from the garden of the unkindness of heaven until the thorn of the non-obtainment of his desires has pricked the foot of his heart. What man has drunk one sip of good fortune in the pleasure-house of this world, without finding the sickness of bad fortune? The produce of this is: Shaikh Soojan Bunkaree, the son-in-law of Sultan Hoosain, held in his hands all the affairs of the state. On such account he became treacherous with his attendants and serves of Sultan Mahomed, who, on hearing of this, became very wroth. These, seeing that their lives depended on his death, girded their loins to kill him, and forgetting his kindness, gave him very potent poison, which was in the treasure-chest for some one else, and he, drinking half a cup of this, became so intoxicated, that his eyes did not again see the face of wakefulness. When the mother of Sultan Mahomed heard of this, she said in her heart that it was right for her to remain there, and to get all the troops to her side. This was kept secret for two or three days when it became known, and all the Beloochees and Lungahs assembling, placed Sultan Hoosain, the son of Sultan Mahomed, on the throne of the kingdom, and they did not find any other medicine save to make peace. In short, they placed between them as mediator Mahomed Shaikh Bana-sood-deen, which honorable Soosah had an interview with

Shahk Hoosain on the Ghara. The Meerza received him with great distinction, bowing before him, and showing him much veneration, and on what the Shahk said, he agreed to make peace. He wrote a treaty to this effect:—"The boundary of the country of Moollan is the water of the Ghara; from this day no ruler of Moollan is to go beyond that limit." He then gave the Shahk his dismissal, presenting him with nine horses, a string of camels, with some ready money, and he returned full of happiness. Shah Hoosain gave orders for another fort to be built with great expedition at Ooch, which was done as directed, and that building is standing at this time. After this, leaving men of trust there, he prepared to return. At that time Ikbai Khan, the servant of Sultan Mahomed, came and made his salutation to him, saying he wished him happiness. Shah Hoosain showed him kindness, agreeing to meet his wishes.

AN ACCOUNT OF MEERZA SHAH HOOSAIN GOING TO TAKE THE FORT OF DILAWAR, AND AGAINST CHAZEE KHAN.

Ooch having been taken by the Meerza, Ikbai Khan came to him, saying that there was much treasure buried in Dilawar, that the wealth collected by thirty kings was concealed there. Shah Hoosain wrote a letter to Chazee Khan, saying:—"Now I have come to the country of Ooch, it is proper for you that you and all your people, putting the rings of obedience to me in your ears, present yourselves before me without any delay."

But Chazee Khan wrangled his foot in the short of independence and getting support from the strength of his fort, he did not go to him. The result of this was as follows.

On the morning of Friday the 1st of Ragh, the Meerza issued orders, that it was necessary for the troops to provide themselves with grain and water for one month's consumption. This being prepared, he turned the horse of his departure in the direction of Dilawar. Shontan Khan, with horsemen, gunners, and footmen, and slaves, got there in a haste, and making places for his tents about the fort, he distributed batteries. He took a great deal of labour in surrounding and attacking the place.

Certainly this fort is such, that its walls are equal in height to Alexander's wall, and it is built in such a desert, that the eyes of the birds of the air, on account of there not being one drop of water in that desert, always look towards the clouds of heaven.

These men, working hard, made there a hundred wells in that desert in three days, and there was an abundance of water. On the fourth day, Shah Hoosain arrived, and surrounding the fort, made it his centre. He commenced doing every thing that was necessary to take it, and there was fighting on both sides. After some days had passed in this manner,

agitation came upon the hearts of the garrison, from no place did an
 arrive, and many days had been passed in fighting, and this still continued.
 Their distress for food was so great that a boiled skin was not to be had,
 though wished for a hundred times. Soonbool Khan, having made names
 on two sides, blew up the town in front of a gate. The garrison, see-
 ing the face of death, began to throw shields and fireballs. When the
 battle was raging very fiercely, the brave men, losing their heads,
 ascended the towers, killing and wounding numbers of the garrison,
 making prisoners those who escaped from the sword. Having taken
 the fort, Shah Hossain placed men of trust over the treasury, and the
 following morning he divided much money amongst his sepoys, and
 placing his own share in the treasury, he turned his back in the direc-
 tion of Ouch and Bukkar. He arrived at Bukkar in fifteen days, and
 getting there, he was very happy.

AN ACCOUNT OF MEERZA SHAH HOSSAIN COMING AGAINST AND CAPTURING
 MOOLTAN, AND OF THE MASSACRE OF THE INHABITANTS.

In the latter days of 932 (A. D. 1526), on account of the death of
 Sultan Mahmud Langah, quarrels and dissensions arose amongst the
 Amirs and his relations. Every one strong minded himself in his own
 power, and all took themselves away from listening to the orders of
 others. At that time Sultan Hossain was young, and in the hands of
 Shaikh Saajan Hookarsa, and the acts of his reign he was unable to do
 anything. On this account much disorder, violence, taking away other
 men's wives, &c. arose. Seeing this, the influential men amongst the
 Zemindars wished for some other ruler. At that time Langur Khan
 went to Shah Hossain, desiring him to rule the state of the country.

The Meerza had previously considered how he could throw the yoke
 of conquest over the parapets of Mooltan, and on hearing what Langur
 Khan said, his wishes on this subject were strengthened.

Having made up his mind to march against it, he sent Mahmud
 Miskeen Turkhan in advance.

The Langurs, hearing of the approach of the Uighoons, after delibera-
 tion, sent Shaikh Ismael Keranshee to make peace. He arrived at Mool-
 tan when he had an interview with Shah Hossain, who showed him all
 the honour and reverence he could, giving him money for his entertain-
 ment. The Shaikh spoke to strengthen the root of peace, but no benefit
 arose from this. He then said to Langur Khan, "My relations are at
 Tatta, send me there." Langur mentioned this to the Meerza, who
 complied with the request, and the Shaikh obtained leave to proceed
 to Sind, and a village near Tatta was given to him in Jagher. From
 thence Shah Hossain proceeded towards Mooltan. When his forces
 drew near, much anxiety fell upon the men of Langah, all of whom

betook themselves inside the fort. At that time Lungga Kera, who was with the Uighs looking Thence Khe-wan, brought in grain, cattle, and other things to the army. Mootan was surrounded, and fighting commenced on both sides. The king sent one of his brothers to Sakh Hoo-shin, with Shaka Se-gau, saying that he would obey orders. Meerz received him with much kindness, saying—“I bid your brother to come out of the fort to visit me, to agree to obey my orders, and I will show him every kindness. I will then leave the fort in his hands, and turn the back of my intentions to return back.” These, returning, told what had passed, and the Lungga's with much pride, would not leave the fort, and they determined how to get rid of their enemies. They ignited the fire of war by throwing open the gates, and taking in their hands their bows and arrows, and swords. They fought very well, killing some of the Uighs. Thus the fire of anger began to glow in Sakh Hoo-shin, he pitched his tent to the eastward of the fort, opposite to Sakh's gate, erecting batteries around the city. From these he fired the fire of the blaze, and the arrows and bullets began to belch and rain. There was fighting day. During this time, grain began to grow in the city, so much so that one minute (Mootan was) it was provided 100 fanhubs, and next with the same, in the manner things were sold. Many men cut the sides of cattle, which were not fit to eat, and of the flesh of dogs and cats for their hands. They cooked and ate this for a kind of food. Such was the hunger and placed with Mootan in the middle of the town, who were the garrison. This was of ill-fortune, without cause, for the captured these things were to be even sold and there was good, having them. On account of this conduct, the poor people raised their heads in suspicion. “Cruelty is good, however it comes upon us.” They prayed for the decline of the rule of the Lungga's.

In short, the men of Mootan strengthened themselves for death, casting firmness from the walls into the street below. Sakh Hoo-shin, hearing of this, was not at all angry, for he had the destruction of these who were in the manner.

By reason of the scarcity of supplies the Amirs of Mootan prohibited any from going to the field. They ordered the people to subsist from such as grew in the water in which grain was reared. When they had been besieged for one year they began to die upon the ground. The hands had reached the bone. On the 11th of the 1st month of the year 933 Hijree (A. D. 1526), the brave men of the fort, who had emptied many of the hands of the enemies of the city, by the hands of the Uighs, in the morning putting forward at strength they broke down the barrier gate, and gained an entrance into the city. The hands of

plundering then drawn forth to the shores of violence, commenced looting and massacring.

All the inhabitants of the town from the age of seven to that of seventy were confined, and such occurrences befell the Mooltanis, that it remained till the last day they sheltered themselves in the monasteries of their most sacred saints.

Ten or twelve days after the place had been given up to plunder, Mehar Ali Turkkan, taking some men with him, went to these monasteries of the saints, looting the people, and setting fire to the buildings. The blood of many was spilt in these. Numbers of the Langhis and Mooltanis were destroyed in that general slaughter. In the plunder, many precious jewels, and money not to be counted, fell into the hands of the Moguls. After this, the fire of anger was cooled in Meerza Shah Hoosain. He showed pity to those who had escaped, giving orders to take up the bodies of the dead from the streets, and to bury them in pits, and from that time none of his men were allowed to lift their hands against them. Makfoom Shah's Hukm-oodeen brought Sultan Hoosain and his sister to Shah Hoosain, who made them both over to the care of Mahomed Muskeen Turkkan, who married the lady, taking her brother into his bosom, as if he had been his own son.

Two months after the conquest of this city, intending to return to Bukkur, Sahib Hoosain placed as governors over Mooltan, Dost Meer Akhoor, and Shams-ood-deen Naatwanee, with 200 horsemen, 100 topi Leen (men with fir-sticks) and 200 footmen. He joined Shah's Soujan Bogaatee, and the slaves of consequence of Sultan Mahomed Lungah, taking from them all the money they possessed. He then turned towards Bukkur, where, after his arrival, a petition arrived from the Amiers of Fatta, which here contents:—'Khungar has the intention to send a force against Tatta.' On receiving this news, the Meerza marched against him. Dost Meer Akhoor and Shams-ood-deen, who were left at Mooltan, remained there nearly a year and a half, when Lungur Khan separating himself, went away to the presence of Mahomed Babur Badshah, who received him with honour. After this, Shah Hoosain wrote a petition to Babur Badshah, making Mooltan over to him as a present, and Dost Meer Akhoor and his companions came to Bukkur. Babur Badshah placed Mooltan in the hands of Mahomed Kamran.

AN ACCOUNT OF SHAH HOOSAIN'S WAR WITH KHUNGAR, IN THE DIRECTION OF KUTON.

I have before mentioned, that at the time when Shah Hoosain had returned to Bukkur, a petition came from the Amiers of Tatta, saying that Khungar was preparing to come against them. Shah Hoosain

he indignantly went in that direction with expedition. On arriving near it, ambassadors came to him from Klungar saying, "My relation Amer Anrayee was formerly slain in your quarrels; my people collected to take their revenge, but you had gone to take Moctaa, and I preserved your reputation in not coming upon your father-in-law that time. Now it is necessary for you to make peace, and give him a portion of Sird; if not I will make war with you." Meerza Shah Hoosan replied, "There is no other language for me except war. The plan which I followed with the help of Amer Anrayee still retains the mark of the blood of him, and before your arrival I am cutting there." Shah Hoosan, leaving some troops at Latta to protect the families, marched against Klungar. Having passed the river spurs he came near Kutch, where the families of grain came upon his army, from which his people became much distressed. Shah Hoosan and his chiefs agreed that it was advisable for them to attack Klungar from behind; but as they did not yet have the strength, those who were near should come to his assistance. The first three bodies directed upon the enemy was that of Sultan Mahmood Khan Barker, the second was that of Meer Ferookh, by his centre was Shah Hoosan himself, and with the fourth were Meerza Beha and Meer Abock. Klungar only received news of Shah Hoosan's coming with a weak force, so he marched with 1000 men behind him in his direction. By chance, during his march, the news of the beating of Nagarkh reached the ears of Sultan Mahmood, who said to a man, "The noise of the Nagarkh comes to my ears. You expressed their wonder at such being heard in this place. He has got out of the noise, and sent some people to the top of the hill to look about and bring him news. I fear it might word that Klungar was moving with a large force towards Shah Hoosan. The Meerza having heard the report, the enemy's attack was made quickly with his troops to meet him. In the mean time Sultan Mahmood, having some news, arrived near the Klungar. He then sent a summons to the Shah Hoosan saying, "He has cleared from where you are. Come with me, I will show you how we come down." Hoosan sent a kind of Meer Ferookh, to come up quick. When Klungar's forces were met by their foes, they dismounted from their horses on the sides, and taking their shields and spears in their hands, and the spears to cut them by the ends of their waistcloths. Sultan Mahmood being the brave man with him to take nothing in their hands, neither bows nor arrows. In this manner there was good fighting for two or three hours. Klungar's two leading ones became food for the dogs of the brave men of Sultan Mahmood, whose people's faces were placed their faces in the direction of flight, and the soldiers coming upon Meer Ferookh.

who made grass of them, with us sabres. The troops remained there that night, the next morning the whole went forth to plunder the villages and country, making many prisoners, and numbers of horses, cattle of all sorts and property of various kinds, till at the bulge of the sepoy Shah Hoosain, returning with victory, arrived at Tatta.

AN ACCOUNT OF HOOMAYOON BADSHAH GOING AGAINST G. ZIRAT, AND OF THE MARCH OF MEERZA SHAH HOOSAIN IN THAT DIRECTION ACCORDING TO HIS ORDERS.

In the year 942 (A. D. 1535), Hoomayoon Badshah, taking numerous forces from Debra (especially against Infidels), marched upon Cattore, near which were made fixed places for the royal tents. At that time Sultan Bahadoor Guzerater wrote a petition to the Badshah in behalf of the Raja of Cattore, showing forth his necessity, but at the latter end of this, some harsh words appeared, seeing which, the heart of the king was offended, and he turned the bride of the intention of his horse towards warring with Sultan Bahadoor in Guzerat, and getting over the country, he arrived there, looting and killing as he went. On this account Sultan Bahadoor went to a hill.

During Hoomayoon's progress, he wrote a Persian to Meerza Shah Hoosain, telling him to preserve the way of friendship, to turn his fire in that direction, and to halt near Pattan, from whence he was to write a petition to him, when he must do as he might be ordered. Shah Hoosain, with a very large force, marched from Nusorpoor by the way of Radhapoor, on Pattan. Khazur Khan, who was the Hakeem in the fort there, on the part of Sultan Bahadoor, retired within his fortress, seeing which, the Hyats drove their flocks and herds to a distance. Sultan Mahomed, taking 500 horse proceeding in advance, arrived at 7 kos from Pattan where he halted, sending Jan Arsyk to Shah Hoosain. Hoosain sent Jorind and Joonath, Bharegas, to Khazur Khan in the fort, saying "Shah Hoosain has come with vast forces, and a letter for you to go and make your fort over to him and remove your families wherever you please." Khazur Khan sent back word, that Sultan Bahadoor was alive at Garna, (Joonagar), and that he did not see how it was necessary for him to give up the fort of Pattan to the Moghul of Sind. These two then went to the mother of Khazur Khan, telling her what Sultan Mahomed had said, adding that they did not think it proper for them to return without taking some present from her to him. The mother of Khazur Khan said—"What is your advice?" These replied that it was fitting for her to send one lakh of Ferozshabees for the entertainment of Shah Hoosain, and thirty thousand for Sultan Mahomed, and, if you will give this, we will take away the army. In short, she sent one hundred and thirty thousand Ferozshabees by her men of trust.

The following morning Shah Hoosain arrived at some high ground near Pothan, when Sultan Mahmood came to him, not so far pursued as to proceed in advance. Shah Hoosain replied that it was preferable to send some one to the king to demand a part of their arrears, there, and that we will go wherever he orders us. He sent an Erree by Ahmed Koodoor to the king. At that time men arrived, bringing presents from Khizr Khan to him. He remained there fifteen days, in which time Sultan Mahmood went to Mahomedabad plundering the country, when much money and valuable property fell into the hands of the sepoys. Meer Ferook at that time represented to Shah Hoosain that "When the royal orders arrived for us to go and encamp with his highness' army, there will be no other means for us but to do so, and it is not proper for us to go there, because the Badshah gives much money to his troops from the wealth of Gujarat, and there is much valuable property with the Langlateeyah Amirs. If our Erghoons and Pathans see this they will not return with us, many often will go away. It is better that we turn the heads of our intentions back to Sind. This was approved of by the Meerzas and all the chiefs, and determining to abide by it, he sent an Erree to the king by Meerza Kasim Beg, saying "I came here with a large force, now I have received a petition from the Amirs of Tatta and Bikaner, who told me that the Khatmies and Ghattees (Zemindars) having assembled, men are looting the country, and much disorder has arisen, for this reason my return here is necessary." Hoosain was plundering the country, and twenty days previous to his arrival at Ahmedabad Shah Hoosain and turned back from Pothan. This was in the early days of 945 (A.D. 1538).

He returned to Tatta by Ralhampoor, looting and slaying the Jharrijas and Sodabs as he passed.

AN ACCOUNT OF BAHADUR HOOSAIN (THE SON OF BAHAR BAHADUR)
—SIR F. S. S. AND MEERZA SHAH HOOSAIN'S EXPLORATIONS—

When in the year 947 (A.D. 1540) Sher Khan Afghan, a cruelly ended Ferood, the son of Husein Afghan, came to work in the eastern countries, on the 10th of Muharram of that year, Hoosain marched against him. There were two or three battles between them on the river Jomra. In short that valiantly was defeated, where the king turned the heads of his intentions towards Jawahpore, whence with expedition he went to Agra. In the following year (948) Shah Hoosain sent Meer Aback Erghoon to Bahadur Hoosain, offering him congratulations on the conquest of Gograt and Bengal; he also sent Meer Khoosh Mahmood Erghoon with a similar message to Meerza Kamran on his conquest of Kanishah, and the destruction of Anwar

Klan. Both of these were good sepoys, men of wisdom and courage. When Meer Abeeck presented himself to the king, seeing his carelessness and pride, he understood that the foreign sepoys in a short time would write in their hearts the words of mutiny. Without asking the permission of the king he left his army, conveying himself with great diligence to Shah Hossain, who on hearing of his arrival, breathed anxiously. When Meer Abeeck had an interview with him, he asked what had occurred; he replied, "I found the king in such disorder, that in a short time the rebellious people will be raised of discord, and I have come to give this news, that you may be on the alert." Shah Hossain several times summoned his nobles to the assembly, to deliberate with them. Yet at that time the news of the defeat of Hoomayoon arrived, which gave great credit to the wisdom of Meer Abeeck, praising him much. It was decided upon to leave the country and destroy the cultivation from Oorh to Bakkur on both sides of the river.

When the news of the flight of the king was confirmed, he erected buildings in four gardens at Badmion, and placing in these all the requisites, with intentions of war, he caused all the country and towns about Bakkur to be entirely deserted. In the minds of Shah Hossain and his people it became fixed that the king would come to Sind, because Meerza Kamran and Meerza Uskurech kept up the paths of friendship towards him. When, on the 1st Rube'ul-Awwal, 947 (A. D. 1540), the king arrived at Lahore, all his brethren and nobles were collected there, but these had not given knowledge, though they had seen what had occurred, and they did not find the grille of truth forced for their comfort so much so, that one day Khwaja Keda and Mahomed, Meer Abdul Hagu, and other men of consequence in the kingdom, assembled together and wrote a bond of friendship between themselves, to which all those Amiers put their signatures as witnesses. When this bond was perfect, they elected to depart, but their language was not from their hearts, for this compact was only broke up, and the matter on which they were deliberating was understood.

In the latter days of Jumad-ul-Sane' 947 Hoomayoon Badshah, Meerza Mahomed Kamran, Mahomed Humad Meerza, with other princes and nobles, and all the army, crossed the river at Lahore, and Sher Khan drew near that city. The Afghans stretched forth the hand of violence against the Moguls wherever they found them, looting and destroying their families and property; for this reason the whole of the Moguls, having joined Hoomayoon, went towards Kabul. When they reached the Charab, Mahomed Kamran Meerza, and Mahomed Uskurec Meerza, with Khwaja Keda and Mahomed and Khwaja Abdul Hak, without the permission of the king turned their faces towards

Kabul. The king, being helpless, went in the direction of Barmah, when Mahmud Sultan Meerza, and Feroz Meerza, &c. also separating themselves from the king joined Mahmud. Khamran Meerza. However, seeing the enmity of his inclination, on the 1st of Rajab of the year turned the head of his intentions towards Sind. In the last days of Sadeh, the royal army arrived at Chert, near which lived Bukar Langel, to whom the king sent by Beg Mahmud Bakawel and Kank Beg, a handsome Khat and Prince, granting to him the Gov. of Khan Julander in presentation with a star and anam. Nigarab. On this account he sent to the Beg a many loads of grain, and he did not take the trouble of an interview with the king. He next month, with his nobles, and some of his forces, proceeded towards Sind and the places for the tents of his troops were made about Roree. He himself, with much happiness, went to reside in the gardens of Far Bagh, of Barmah, which he, and his followers in verdure and elegance. Presently this Sultan Mahmud had covered all the country about strengthening the fort of Berkur under which he had collected and secured all the boats. When the royal army came to Roree, the king sent a Farman to Sultan Mahmud to this effect: "You must come and fight for me by taking the royal treasure, and I will give you the fort to the king's service." He replied: "I am the servant of Meerza Shah Hossein, until he comes to the royal presence, my going there would not be in accordance with the received custom, and without the order of Meerza Shah Hossein, it is not proper that I should give up the fort." The king accepted and excused. Again beginning to become serious in the imperial court, Mehriz Ishaq, the Vice Vizier, went to Sultan Mahmud concerning him of this circumstance, who then sent some rewards of grain to the army, and something for the consumption of the king, who approved of this attention.

In those days Hoomay on sent Amir Taher Sedar and Farman Beg who were in his confidence, to Meerza Shah Hossein at Feroz writing and painting out the strength of his good will towards him, and bringing to his recollection his service to Babur Hoshang. On their arrival, Shah Hossein received them with much honour and hospitality, he determined in his heart, that as the king had come on his direction, it was proper for him to take care, for the expenses of the royal family, the country from Hahh Kun to Hahh Kun on the opposite side of the river, and that a few stringer tents were made it would be proper for him to present himself to Hoomay Beg at Barmah. He also proposed to Farman after the settlement of a few days his visit to the king to take a leave to conquer Gazerat and then to return once again. Having

arrange I matters in this way in his own mind. He said Saikh Meerak Pascher and Meerza Kasim Tadjee were very old persons — the king does not care about a young man. So he wrote to his royal highness near Bukkur, representing to him the good faith of Shah Hoosain, and delivering his petition. Its contents were these: — The country of Bukkur should produce the territory of Cutchagon is superior to all in cultivation. It is proper for the king (king) to send the bride of intention that way, and to take possession of it, so that the serfs and abjects will experience no distress, and I shall be in the vicinity of the king. Wealth and fortune are my friends by your coming to this country in a short time, removing suspicion from my breast, I will gather fortune by raising your serfs. Shah Hoosain in the first instance gave orders to write to Shah Hoosain, to inform him that he will act as he suggests, but afterwards, in private, the ministers performed him in opposition to what Shah Hoosain had written, saying: — What is the meaning of this, that I — I mention the name of towns and villages? If he was not afraid the wife of the king, why does he not make over for some present that we may leave it to our families, and go to conquer Cutchagon? — I wish to see the Shah Khan our enemy, is sitting over our neck at Lahore? — And when he proposes to sit out from his throne and command. Hoosain, after this, turned his face towards surrounding Bukkur, on hearing the news of which, Shah Hoosain remarked: — My heart is at ease with respect to Bukkur, because the king will not quit the gardens at Babur, the givers of contentment to the earth, and of happiness to the living, to sit down before and capture himself, and nothing will be done by the serfs who are now and to be so great. — Proceeding, Sultan Mahmud — viz. Meerza Jinnat Turkhan, and others in full confidence in charge of Bukkur, had proceeded to Sehwistan, causing that part of the country to be deserted as the orders had been collecting all the grain and other things together under power of the fort there. About that time the remainder of the royal troops, having come from Multan, arrived at Roreh on the 28th of Ramezan, 917 (i.e. 1510), encamping near the Indus there. Such of the Dirmas and Native ones, who had remained outside the country came in, received graciously bowing their heads in the presence of the king. — On Friday he went to the college of Meerza, the day following he returned to the gardens, by the light of the sun or his countenance upon which, joy was caused to Paradise.

The king having approached of those gardens and his barbers all his Harat and his horses respect him, and in the evening Meerza Yakeen Nasir remained at the college at Roreh, between which and Bikanore there are about 3 kos. In this space all the royal forces were

encamped. We hear from men of we got, that these numbered two lakhs of men. On Friday Hocmayeen went to the Masjid, saying the prayers of the day there. His name was read in the discourse in the Masjid. On that day a poet in that assembly presented to the king this khyat, by which gift he put a small letter :-

“When the impression (in gold) upon thy heart wrote the name of Hocmayeen, the sun, for friendship of him, taken the face of the impression with gold.

“That pulpit which from the naming of his titles receives ornament,

“On the top of that pulpit, I put a sea of pearls.”

From the presence of the royal army, and a star of misfortune, grain became very dear in the old season of that year about Bukkur, so much so that the people gave up their axes in the woods for bread, instead of which, the king gave them a pay from the treasury of his empire. One tau bread (Chota, also) cost 1 Miska, i. e. 1 Maska was 24 Rattas, or about 6 annas. When grain had become so scarce as not to be procured in the Lashkar, Hocmayeen sent Meerza Haidar Begar Pathar, he himself remaining at Chaur Bagh for five or six months, because he thought the Shah Housain would come and make his submission, and do that service which it was proper for him to do since he was in the first instance pursued the path of submission. But the Lashkar nobles who were about Shah Housain did not allow him to go near the king, turning him away from the road to friendship, and seeking the ways of destruction, they found that the arrangement of the rebellion had a continuity to the king, so they insisted that road which led to war. Hocmayeen, seeing Haidar Begar went to Durbah. After removing the rebels he proceeded to Patna where he married Hameeda Begum the daughter of Shaikh Ali Gharz Jafar, chief of the Meerza Haidar's Suddas. Saw wasqur to Bukkur (the Queen's Son). When all the grain and supplies were consumed, the king again started the bridge of his retreat towards Bukkur. From not having any food, most of them fell upon the troops. After his Meerza Haidar Begar the king, went towards Kandhar. At the instigation of his Hakeem there Kurram Khan, he wrote to Meerza Yuzaf Nosir, his younger son to go with him, saying that he should expect to see him on the road. On Tuesday the 18th of Jamad-ul-Awwal 1511 (i. e. 1511) the king went to the house of Meer Abul Buzurg sending out to Meerza Yuzaf Nosir, giving him advice to quit the acts of rebellion and to withdraw of friends. Meer Abul went to Yuzaf and with him he brought Meerza Yuzaf Nosir with a message of offering his head in submission. The following day Meer Abul was returning of which circumstance the men in Bukkur becoming cognizant, they sent some of their people in boats in his boat, who showered their arrows upon

there was no apparatus for opening forts, on this account he could not conquer these. When the wish of God's power, the wish of the Eternal Wisdom, (which shows the countenance of His statutes in the midst of happiness, and which brings in the midst of these the apparatus of happiness,) agreeably to the desire of the king, had not placed upon the stool the painting of his wishes in the ceremony of Soud and upon the test of fortune the gold of Hoomayoon had proved counterfeit, he saw the inability of his army and the unkindness of his pretension. Then he wished to prepare upon himself the dress of separation from others, and placing his foot on the head of those who love to walk after God, to go and seize the knocker of the door of his rank (the Temple of Mecca, and there to remain sitting in a corner. But his conscientious robes represented, that although this wish which had entered his breast was very proper, yet the king was aware how much hardship and distress had befallen his people, that with these even they were able at his stirrup, that if he placed his foot on the ground, they would be entirely deserted and ruined, and that with so much distress they could not accompany him to Mecca. Their opinion was, that he should remain where he was some days.

The king, on account of the absence of grain, determined to leave that place. At that time a pishwa reached him from Mal Dewa the Raja of Jeempoor, saying — "Unknown to you I place the ring of submission to your orders in my ear. I wish that the fortunate too of the king may come to my house. If the royal army will do honour to this country by coming to it, I will attend in service to you with 20,000 Rajpoots, and whenever the king goes, I will be present with my aid and fortune." After the arrival of this petition on the 11th Malhar, 919 a. d. 1545 the king marched upon Ouch, and passing over the intervening space, he arrived here. On the 10th Rabees-ul-Awwal of the same year, he proceeded, and on the 14th Rabees-ul-Sani he renewed the fort of Dindwar, and on the 20th of the same he arrived and encamped at Bikanere. Some of the royal troops went into this city and returning from thence, they informed the king that the language of respect was not heard among the inhabitants. Upon this, the king sent Buzandur Beg to Raja Mal Dewa, before whom he arrived and returning with great exultation, he represented to Hoomayoon, that "Although Mal Dewa openly speaks strongly of the usurp, yet underneath he does not prize the light of truth." Then the royal army, going by the way of Pautodery, went on two or three marches, and encamped on the banks of a tank. From this place the king sent spies to bring intelligence. These returning, showed the perfidy of the Raja, to the effect that, at the negotiation of Shere Shah, and seeing the strength of his forces, Mal Dewa was sending an army to meet that of the king. Hoomayoon, on

hearing this, became much astonished, and full of anxiety. Sending before his chiefs the carpet of deliberation, he then decided that it was necessary by all means to turn the backs of their intentions from Jodhpoor.

In short the king retreated towards Phuloddee, from whence he was going to his hour, giving orders to his chiefs whom he called him to bring up his rear, to take care that the Raja's army did not come upon him. But another force from another direction appeared to him, when he himself mounting and going against the enemy in person with only a few men, showed such bravery that he forced and dispersed them. He then with great expedition turned his face in the direction of Jaitsinhere, where he arrived on the 1st Jumadee-sow-Awal 910 (A. D. 1542). Here the Ameer, whom he had sent behind to bring up his rear, closed up and joined him, but many of their people had perished. Some of the Jaitsinhere, from hardness of a sport on the bank their taking water from the tank passing for men on the banks for their protection, thinking that, as the king's army, overcome dragging hunger with them from the jungle of marriage it was better for them to die there for want of water. The nobles and sepoys, collecting at several places all those who were lying on the banks of the tank and the forest of the royal host left them there. After retreating some days, Humayoon marched towards Chimbokote, reaching there the 10th Jumadee-sow-Awal with great difficulty and distress from the want of grain. When he came with his men came forth in front with his people to meet the king, finding it hard by kissing the royal skirt. He evacuated the fort for Hoomayoon to reside in it, but he remained some days outside, being in it Hummedob Hanoo Begum.

Our city, the sun of glory arose from the horizon of good fortune, that is to say, on the night of Sunday the 5th of Rabe, in that same year the shadow of God, the king of kings, Jalaaldeen Mohamed (Al-God do you always preserve our country and his rule) was born. Mohammed Hadereth Hume youn was highly pleased, and greatly increased in size on the next day.

In the early days of Mehermoon of this same year Meerza Yadgar Naser, depending on what Shah Hossain had said, just becoming well again, left the royal camp and crossed up the river went on a hawk, but that promise on which he trusted, like the shadow of a rotten thread, and nothing came of it. Such pains as he had, he sent to Meerza Shah Hossain, by Humeed and Omer Shah and other nobles who were well for belonging to the Meerza. When Shah Hossain heard that Badshah Hoomayoon had marched upon Chimbokote, he came with great speed to Bukhara. The nobles went out in front to meet him, and on the 14th Moharrum he entered the fort. He became very much

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By chance, one day I came to Sultan Shah, Ali Beg and Turlee Khan, arrived with their men at this fort where the grain was, but Sultan Mahmud had previously retreated and he had assembled the Landuruts, the Manduruts, and the Sikurs. The royal army approached, without having heard of this gathering upon them unknowingly. Fighting commenced, in which Turlee Khan behaved negligently. Shaikh Ali Beg, with his brethren, fixed his foot firmly on the battle field, falling there. Shaikh Taj-ood-deen was mortally wounded and many gallant men of the royal army in that battle took the apparatus of

having cast a large mat soaked in oil east it down upon the heads of the assailants, who by this were separated and broken. Meer Janee Turkaan, Hamzan Beg, and Kazez Gessa the son of Kazez Kazin, exacted themselves greatly, so much so, that some of their enemies were burnt, many drowned, and a few, throwing themselves into the river, thus escaped. Early on the following morning, Baisak Lal Singh, with Nigaratas being approached with the thought that a sally had taken the fort, but when he drew near, and the garrison commenced firing cannon and guns upon him, he then knew that his people had not succeeded in their work, so he turned and landed near Rorce, where he remained three days, looting the country of Bakkur, after which he retired. When Meerza Shah Hoosain received this news, he sent Shah Mahomed Leghoom, with Kazez Kazin, to take care of Bakkur. The above attack occurred on the night of the 14th Jumad-ul-second, 950 (A. D. 1543).

AN ACCOUNT OF THE COMING OF MEERZA KAMRAN TO SIND

When, in the beginning of the year 951 (A. D. 1544) on account of the unhappiness of his brethren, Humayoon Badshah proceeded to Irak, Meerza Kamran sent Saikh Abdul Wuhab Pooranee Meer Besab Dost, and Baba Choozok, on a mission to Meerza Shah Hoosain, making known his wish to form a partnership with his daughter. Shah Hoosain agreed to this, giving leave to the messengers to return.

When Humayoon returned from Irak to Kandahar, Meerza Lakoor retired to the fort, becoming submissive to the king, who then married towards Kabul. Meerza Kamran stood up in rivalry, but his efforts deserting him, went over to the king. Thus his strength to fight left him, so turning the bridle of his intentions from war, he put his face in the direction of flight, and by the way of Herat he came to Sind. Hearing of this, Shah Hoosain made a place of residence for him at Patour, sending Durwesh-Mahomed in front, to meet and escort him. Arriving there, Kamran shook the cord of marriage. Shah Hoosain sent Meer Farookh to make the arrangements in this matter, and he gave in marriage to Meerza Kamran, Uzunak Begum, the eldest daughter of Meerza Shah Hoosain. Three months after his marriage, Kamran left Sind, proceeding towards Kabul, Shah Hoosain sending with him 1,000 well appointed horsemen, repairing and furnishing whatever was required by him. Meerza Kamran first went to Ghaznee, which he took, he then marched against Kabul, reaching and entering it without the knowledge of the garrison. At that time the king was away at Budakshan.

Six months afterwards, Shah Hoosain's horsemen returned to Sind. Subsequently to this, the king with many men came back to Kabul.

throwing his forces around it: at which Kamran becoming alarmed, he left it, going towards Hindoostan. He had an interview with Islam Shah Afghan, asking his aid, but he meant to seize him, hearing of which he fled, going to the men of Kokur, who protected him for a long time. At length, when the king heard that he was concealing himself in the land, he had him caught, drawing a Mil (a wire instrument used to blind people) over his eyes.

In the year 957 (A. D. 1550), Meerza Kamran arrived at Bukkar. Shah Hossain gave to him for a residence the said hill of Shah Belah, which station is in the midst of the water to the westward of Bokkur. He afterwards settled upon him for his house expenses the Purgana of Bulthorn, giving him Patch Bagh for a residence. After returning there some time, he left for Hajj (a pilgrimage to Mecca), and Chochuk Begum prepared to accompany him, sending to her father for his permission, but he made denial, thus offending upon it. Nevertheless, Chochuk Begum without her father's leave went on board a boat, wishing to go alone to Meerza Kamran; but Sultan Mahmood Mokerdar, and others, coming in front, turned her back. At that time Shah Hossain arriving, went on board her boat, reasoning with her, but she was not affected by this, saying, "When Meerza Kamran had his eyes sight, you gave me to him: now that he is blind, do you intend to separate me from him? The world will say the daughter of Meerza Shah Hossain at such a time turned her head from associating with her husband, and they will give me reproach." The Meerza was pleased at this, and giving her valuable things, allowed her to depart.

Meerza Kamran and Chochuk Begum, after performing the pilgrimage to Mecca and Medina, used at the former place two or three years. One year, on the day of Hujj, after standing on Urfat (a mountain near Mecca) and before sunset, the son of his wife went into the corner of death. Seven months after his death Chochuk Begum passed from this world to the world everlasting. This occurred in the year 964 (A. D. 1556).

AN ACCOUNT OF THE URGHOONS AND TURKHANS BECOMING REBELLS, AND OF THE DEATH OF MEERZA SHAH HOSSAIN

In the latter days of Meerza Shah Hossain, he was struck with the palsy. At that time many men of low order were his confidants. The Urghoons, the Turkhans, and others of character, being excluded from his presence, remained in their own houses; and those few people by day ascended in degrees, acting without respect and with oppression towards the Meemans. In the year 964 (A. D. 1556), Urabee Gahac had charge of the treasury at Fatta, and Ismael Bhattaryurub issued

and orders to the country and Ryots. Whatever it is, or falsehood to so good a purpose, it was approved of by Shah Hossain. On this account the manner of respectfully and sorrowing in carriers. Things came to such a pass, that the seas of Ganges Ganges stretched forth the hands of oppression upon the Lughmans and Turkians. One night one of these kicking women of the Lughmans was in the family way, caused her to have a premature delivery. The Lughmans conveyed this to the ears of Shah Hossain, who said nothing to it. When they greatly enlarged upon it, the Meerza wrote a note to Shah Meher Poonia, the chief of Isim, at the time in Fatta, saying, "I have not this quarrel generally to the view, and after it has been proved, punish where it is worthy of punishment." Shah Hossain gave charge of the fort to Mustafad to Sachat and Rukay, who were his purchased slaves, and in himself retired to the side of his intention towards Bukkur, and in the early part of Zehry of this same year he arrived at Bukkur, remaining there twenty-five days. On the 7th of Muharram, 1040 (A.D. 1654) he entered Bukkur, sitting in the Hall of Audience from morning till evening.

All the Lughmans and Turkians, seeing the pre-eminence of the Meerza, with about Shah Hossain, and full of vexation, they were doing great injury and ruin. For the affairs was the destruction of these. They and all the other nobles assembled in the house of Meerza Mahomed Beg Laty, who was the Harem of the Meerza, plotting of a plan to stir up affairs, great and true, backbiting of the slaves and the servants of Shah Hossain, declaring that it was necessary for them either to leave the country, or else to destroy these people. They asked for wise advice of the Meerza. "That now Shah Hossain is weak with the infirmity he has not strength to rule, going about in a rickshaw, therefore we will place him in his fort, leaving all affairs to his slaves, and say all the men of good birth about him." Meerza Laty, forming a scheme of consequence, said, "Meerza Shah Hossain is like the sun on a hill, it does not seem proper to me to bring myself into bad repute in his last days. As you have been his slave for so many years, continue to coo for one or two more, and carry on your affairs with treachery, see what comes forth from the curtain of the visible world."

They did not place their ears upon this, and some of them, rising from the assembly, went outside with the purpose to go to the Hall of Audience and kill, and would kill the inhabitants they might find near the Meerza, and to place him under surveillance, but before they reached the Hall, Shah Hossain having gone on board a boat, had proceeded to a garden, from whence in two or three days he went to Tana.

Meerza Shah Mahomed Beg, the Harem of Bukkur, after this wrote on the page of his heart the picture of rebellion, collecting the Booldee

keys of the fort to Sultan Mahomed. Meer Looftsee remarked that it was better not to act hastily, but to remain under the orders of the Meerza. Meer Mulk was a man of wisdom, he did not attend to Meer Looftsee, and he sent the keys of the fort to Sultan Mahomed.

On the 1st of Mohurru, 962 (A. D. 1554), all the Ughoons and Turkhans in Tatta, being of one mind, agreed to obey the orders of Meerza Eesa, and they turned their heads away from listening to the commands of Meerza Shah Hoosain. They slew Urabee Gabree, Shurbuh, and Rafeeg, seizing and confining Mah Begum, the Hurum (wife) of the Meerza, and extending their hands to the treasury, they distributed much money to the scroys. Shah Hoosain had appointed Meer Saah Mahomed to the governorship of Tatta, but before his arrival all the people had agreed to obey Meerza Eesa, bowing their heads before him, and Shah Mahomed, being helpless, likewise became submissive to him. Hearing of this, Shah Hoosain was much afflicted. he sent a messenger to Sultan Mahomed, directing him to seize all the Ughoons and Turkhans in Bukkur country, and to send them as prisoners to him. After being attacked with the palay, the Meerza constantly drank wine, remaining intoxicated. At this time his attendants were backbiting the Ughoons, saying: "They are very Neemuk-burra (faithless), because they have killed all your followers, who had passed their lives in your service, committing no offence: it is advisable, for the preservation of your government, to give us orders to destroy them, and to seize and confine Ahmed Walee, the head of this dissension, and he is now present here in your fort." They then began crying and lamenting. The Meerza had Ahmed Walee seized, sending him to Behistan in charge of Mustar Sarban. He killed Ah Hoosain, who was the near relation of Ahmed Walee, and placing his head on the point of a spear, had it paraded on all sides. Hearing of this, the rebellious enmity of the Ughoons increased. Seeing their disposition, Shah Hoosain gave the charge of Bukkur to Sultan Mahomed, directing him to slay all the Ughoons and Turkhans who were there. Sultan Mahomed took this Firman to his mother, telling her of its contents. She said—"I give you Moobaruk on being made Governor of Bukkur, but instead of having these killed quickly, it is better to seize and send them to the Meerza, who will do as he pleases with them."

Sultan Mahomed confined Meer Jange Turkhan, Ahmed Turkhan, and others, who were in Bukkur, to take to the Meerza: he put to death Yadgar Mahomed Kotwal, who had incited Meer Shah Mahomed to rebellion, and he turned out of the fort the family of Kazee Kazia, and all who were on the side of Shah Hoosain, and making over the charge of Bukkur to his mother, he proceeded to Meerza Shah Hoosain. At his second march, he met Syud Janfur, and other Syuds, who had

came from Musheed - these gave to him a pair of Nugarahs, which had been sent for him by the superintendent of the Rowzah (camp) of Enam Moore Reiza at Musheed. Sultan Mahmood was very happy at this, receiving it as an omen in favour of the Sultan, and he gave much money to the Syuds.

He then collected twelve pair of Nugarahs, and nine pair of Korkahs, and making successive marches, on the 22nd Monroon of that year, he arrived in the presence of the Meerza, to whom he showed his forces, and being in- and pleased, and getting confidence, he marched on Tatta with warlike intentions. On his arrival at Sayit, the forces of the two parties met. There were two or three battles between them, in which many men of both sides were slain. In this state of affairs Meerza Eesa sent secretly to Sultan Mahmood, saying, "By necessity we are fighting against each other - why should we fight between ourselves, the people being killed every day? If I and you have an interview, showing to each other the good and bad in our affairs, and consult about our own business, it will be well." The two met at midnight, and there was much friendly conversation between them, bringing their talk to this point, that Meerza Shah Hoosain is a victor in this world for but a short time - it is better to take the road of peace, because, after his death, there will be no one but us two, when, in such manner as we may determine upon, we will make arrangements for the country, and we will not disturb that which we may agree to. No one knew of this meeting.

At that time Amier Sultan and Meer Abul Khan, taking some of the Sodahs, &c. went to far Benar ferry, where there was a Bazaar Choker, under Beg Mahmood. A serious fray took place - many of Meerza Eesa's men being killed, the heads of whom were brought before Shah Hoosain. By chance, amongst these there were some heads of Moguls, seeing which the water came into the eyes of the Meerza. Upon this, Sultan Mahmood, who was sitting near, went before him, saying: "If any men of our side are killed, you become sorrowful, and if those of the opposite party are slain, you are not water in the eyes. I am vexed, and much distracted in finding a reason for this." At that moment Shaikh Abdul Wahab Pooranee, and Meerza Kassa Beg Lar, came between them, speaking in extenuation of the faults of Meerza Eesa. Then Sultan Mahmood Khan and others, finding the opportunity, said, "Meerza Eesa is much ashamed at the behaviour of the Uighoons and Turkahs towards your servants. If the pen of forgiveness is drawn across his errors, and if the Turkahs in confinement are released, he will without doubt present himself before you as a suppliant."

Meerza Shah Hoosain assented to this, and Meerza Eesa, releasing

Muhammad Beg and the slaves, conveyed them to his army. This occurred in the last days of Sufur in that same year.

On the 1st of Rabeel Awan, Shaikh Abdul Wahab Poonanee, and Meerza Kasim asked forgiveness for the errors of the Parkhans, sending a letter on this subject to Tatta. On the 2nd there was a meeting between Meerza Fasa Turkman and Sultan Mahmood Khan, who, each of them, placing a hand on the Koran, agreed as follows:—“That they would be on one heart, keeping charity at a distance—that as long as Meerza Shah Hoosain lived, they would both remain obedient to him, that they would not enter into any dissension during his lifetime, that when he Meerza should depart from this to the other world, then they would divide the country of Sind into two parts, when that above-mentioned should be in the hands of Sultan Mahmood, and that below Belukho should remain with Meerza Fasa.”

Both of them, agreeing to this, they wrote an agreement to which were mixed both their seals and those of their men of consequence. They then embraced each other twice and separated. After this, orders were given for the heads of the two armies to go into each others' camp, so that the seed of enmity might be removed from the minds of all. The following day, Meerza Kasim Beglar, going to Tatta, brought Mahomed Saich Turkman, the son of Meerza Fasa, to Shah Hoosain before whom he placed many valuable presents. From that same (Shah Hoosain's) Army of Wuhab took Ameer Sultan, the brother of Sultan Mahmood to Tatta, for an interview with Meerza Fasa. Meerza Shah Hoosain presenting a Kurat to Mahmood Saich, gave him leave to depart, and he sent a pair of Sugarahs to Meerza Fasa. The next day he presented to Sultan Mahmood a standard of Meer Zameen's, and his own seal. On that day Ameer Sultan came back from Tatta. After this the sepays of the two forces went to and fro with confidence.

Shaikh Abdul Wahab, who was learned in medicine, from observing the maintenance of Meerza Shah Hoosain, seen it was that his long-standing disease was increasing its power, he therefore declared it proper, now, that peace was made, that he should go to Serwison, and that the troops should be allowed to depart to their homes. Sultan Mahmood proposing this to the Meerza, he assented, and that morning he marched. But his malady gained strength that day, increasing every hour. On the 11th Rabeel Awan, he encamped at the village of Nader Poonanee. The following day, Monday, in the afternoon, the bird of his life heard the sound of—“Do you come to your God with much pleasure.” (Korān), and fled towards the Garden of Paradise. At that time Shaikh Abdul and Meerza Kasim were sitting at his head, and they sent to call Sultan Mahmood, who, coming on board the boat, and seeing what had occurred, tears of affliction came into his eyes, and a

minute afterwards, uncovering the face of Shah Hussain, he wept and then kissing his feet, sat down there, saying, 'O Shah Mahmud Wajid! O Meerza Kasim! You are my witnesses to God that during the lifetime of Meerza Shah Hussain I committed no act of enmity towards him. I have always been faithful to him, and so, that is, I now sit at his feet—no one else besides myself has found this good fortune."

Shah Abdul, taking him by the hand, went with him to Mah Begum, desiring him to sit together, and that he would do what was necessary. Having performed these duties in the early part of the night he placed the corpse on a bed, reading over it the Coran prayer, but in Mah Begum took a hile of the time to send word of her report, which was then being sent to Shah Hussain. He sent to Mah Begum, "God send! better the English and Turbans at Tatta they cannot quarrel with respect to your honour, and the women of the city to Bukkur taking with you the corpse of Meerza Shah Hussain." To this Mah Begum replied, "It is necessary to remove the corpse to the house of Shah Begum at Meerat, which is nearer to Bukkur than from Bukkur." In short, Mah Begum could not approve of going to Bukkur, she determined to take the body to Tatta the following morning, accompanied by Saadki Abdul Meerza Kasim, and Khwaja Mahmud.

The next morning Sultan Mahmud marched on Bukkur, and on that day the news of the death of Meerza Shah Hussain, which Meerza Kasim, with a large force started after Sultan Mahmud, and who came to assemble his troops. Sultan Mahmud then sent a man to him, asking what his wishes were, saying, "If you say I am to die, I will go to the hell-hole." Meerza Kasim replied, "I have come because the English and Turbans were taking the corpse of Shah Hussain, and Mah Begum took it away from Tatta, and have been proper to come, because Tatta was on the way, and it has become known to me that Mah Begum has taken the corpse to Tatta, do you go to your promise to Bukkur." Sultan Mahmud then marching quickly, reached Salwahan. At that time Meerza Kasim, Musfud, and others there, came to the dead Meerza Shah Hussain, and he then turned the head of his intentions towards Bukkur. Meerza Kasim, who was following him march by march, enquiring at Sunn, heard that the men of Salwahan had shot the gaoes upon, refusing

advocance to Sultan Mahomed, so he sent a large body of men in advance on her, his son Mahomed Saleh, to surround the place, and he himself arriving shortly after, kept tightly confined the men in this fort. At that time my (the historian's) grandfather Syah Meer Kalan, coming between them, peace was made. After this, the men in the fort asking for quarter, evacuated it, Meerza Hussa taking possession. The chief men of the place, being greatly alarmed, asked for and obtained leave to depart, for the purpose of going to Hujj, but they went to Gizenah and Barguh or Barkah. From thence they went to Hindoostan, where they took service under Akbar Khan. Meer Akbar Hameed also, having obtained permission from Sultan Mahomed, went to Hindoostan.

When the corpse of Meerza Shah Hussa reached Patta, it was conveyed to the house of Meer Ahmed Walce, on the bank of the river, and a tomb was erected for it on the Mchulhah. Three months afterwards, Meerza Hussa coming, took it from the house of Meer Ahmed, and buried it there. Meerza Hussa and all the Ughlons and Turkhans, wearing the apparel of affliction. One day they all went to Lashm to recite the Fatiha (prayer for the dead). Two years afterwards, the remains were taken up from thence by the nobles, and conveyed to Meera, by whom they were placed on one side of those of his father Shah Beg, erecting over them a very handsome tomb, which is well known.

A SUMMARY OF THE LIFE OF MEERZA SHAH HUSSA

Meerza Shah Hussa was the son of Shah Beg, the son of Meer Zoemroo. He had no equal in bravery from his youth till he was seized with disease. He was victorious in all the battles he fought in, and his arrangements were good. He was born in the year 900 (A.D. 1496). He died in the year 962 (A.D. 1554) having lived sixty-six years. From childhood he was anxious to attain knowledge, and all praised him for the extent of his wisdom. His mind was always intent upon that which was good, his knowledge of all ancient traditions was great, he understood poetry well—sometimes the result of his thoughts came forth in verse. His title or name was Syahkeer and I (the historian) have possession of some of his poetry in his own handwriting. He always showed honour and distinction to the Saduts (the Syeds), the priests, and to all men of learning. Whatever allowance was settled by him on these, there never was any mistake in it; he gave to all according to their condition. In his time, the hand of oppression did not reach the humble, he did not wish to injure any one. His arrangements for the country were good. For the space of thirty-four years he sat on the throne. In his youth, he went from Kandahar to Babor Badsah at Kabout, remaining with him two years. Babur

When this news reached Meerza Eesa he came to view the place. As he had no son, he was Sultan Mahmud's favourite. The king's son, a prisoner in the country, Sultan Mahmud's son, between a treaty was made and Sultan Mahmud returned to Bukkur. Some time after this, in the year 967 (i.e. 1560), Meerza Mahmud Sultan and Meerza Mahmud Bagee the two sons of Meerza Eesa Turkhan were fighting between themselves. The latter gave his maintenance to the former. The latter being defeated went to Wazir where the Sultans are. Those Englishmen who had been made by agreeing to remain with him, they went to the market. There, by the way of business, they came to know where the Sultan's son was with Sultan Mahmud, who took him into the grove of his landings, placing them at Sarkhi. Meerza Eesa sent for a captain, a Mahmud Bagee to Sarkhi to join Meerza Sultan. Meerza Mahmud Bagee wished much to go to Hindustan but Sultan Mahmud Khan would not allow this, because he thought that if he goes there he would return with a large force, which would have to go through his country by which much damage and annoyance would be upon his people.

In 976 (i.e. 1569), Sultan Mahmud, husband of Meerza Eesa, for his services in the fields of Mahmud Bagee, agreeing to what he sent a mission to Sultan Mahmud to make arrangements, saying how happy he was that the Sultan Mahmud had received and released his son. Sultan Mahmud then sent Meerza Mahmud Bagee to his court, presenting him with much gold and gifts, and a large sum of money.

Meerza Bagee, being a brave soldier, in every way was his father, who gave him some soldiers and a horse, allowing him to depart. After that the Englishmen got ready with Meerza Eesa's wife. Peace was made between them both as the Englishmen were crossing the river, they captured his nephew, and some of them. As this happened, they resolved to take him and his wife, so went to the river's bank. Sultan Mahmud, who sent no force, saw what the Englishmen were doing and the Englishmen had his wife and he took her to their camp, giving to each a horse and a habit, his son, he took with him and gave against Sultan's son, the fort of which they captured, attacking it with three times, but they could not do it.

When the first was over, the Meerza Eesa came with his troops. A fight took place at the Bulva Gorge, where many of Sultan Mahmud's men died. Meerza Eesa then camped opposite the town of Durbana, where Sultan Mahmud sent his forces. They were preparing a junction when Sarkhi Abdeel Wahab Poorabee and Mah Bagee, the well-wishers of both parties, made peace between them. Meerza Eesa then returned to Fata, and the forces of Sultan Mahmud went back to Bukkur. In 974 (i.e. 1566), when Meerza Eesa drew near death, he proposed to

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While Mexico looked on at the funeral, the event was seen as a display of the new Mexican leadership, and a move to bury the past. On the morning following the funeral, Mexico again was placed in the tomb.

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During a five year of the reign of Meekza Mamed Begov, Nuretdin Begov and his family stayed in Ashkhabad. After Meekza Begov's death, Nuretdin Begov and his family went to the Ergash region. So Meekza Begov went into to fight with against Meekza Begov. On reaching Ashkhabad and staying in Ashkhabad, the Hazrat Babai and his family stayed at Soyuk. Babai and his family (the Babai family), who had come to Ashkhabad, were very happy. The words of Meekza Begov and his family were very long and hard to hear and short, by success, were a whole to read.

Meerza Jān taking the favour of Meerza Mahomed Beg, and Meerza Shāhman, and gave them the son-in-law of Mahomed Beg, and a deservant from Sultan Yā, the brother of Meer Zeeboon Beg, both being pleased with Meerza Mahomed Beg, with him and went to Balkh. Sultan Mahomed received them with much kindness, presenting to each man a horse, khilat, and other valuable things. He also gave them fingers, and on their requesting his assistance, he gave them a large body of good troops. When they arrived at Tatta, they dug a ditch in front of the forces of Mahomed Beg, and of the Irgoon Sikahs. He not make friendship with Kap Baha—they were against him. On this account he left them going to the north of Samarkand. From the rising of the dust, the troops of Sultan Mahomed were not successful, and they retreated. After this in 976 (i.e. 1568).

At the age of sixteen years of Meerza Rosh, was slain by a man named Mirza Mahomed Khan. When Sultan Mahomed Khan was engaged at battle he found his Persian Mercenary killed, and seeing that the Turk took possession of the neighbouring country, he did not see wise to go on where he was after this, so he turned for home, and his children were taken prisoner.

In 1785 (1191) Meerza Mahomed Bager sent a messenger to summon his sons, and brought his country to the water accompanied by Sheikh Abdul Gafur, a Persian Sheikh Abdul Wahab, and others, and got together the number of horse accepted by the king, and soon was brought back to Tatta.

In the third day Meerza Mahomed Bager showed Khatun to the Europeans, and gave them a view of his country, and a Chinese was sent to the various parts of Shiraz to collect together soldiers and horses, and upon them and a large number of horses according to the number of the

In 1790 (1201) Meerza Mahomed Bager accompanied his sons with the great chief of Shiraz, and he was killed during a battle with the sword and arrow, giving his life to the sword of the

After his death, his sons were a great loss and to the people of Shiraz and the country.

The people of Shiraz, who were themselves under the authority of Meerza Janer Beg, in preference to any of the sons of Meerza Mahomed Bager. He, by strength of his fortune, remained in Shiraz in the early days of his manhood.

He collected his belongings, the people of the Shiraz, and gave them the gold and jewels which his ancestors had collected with much trouble.

All the people found much comfort under the shadow of his tree. The people were very happy during the reign of Meerza Mahomed Bager, and not very happy, except under his government, and in the evening, a tale of ease.

AN ACCOUNT OF THE MEXICAN LEARNING IN THE TIMES OF MEERZA LIAQ AND MEERZA MAHOMED BAGER.

Meerza Abdul Bager and Meerza Abdul Roshan were the two sons of Meerza Mahomed Bager. They were well versed in all knowledge, their minds were quick, and good, their hearts were true, and they were so charitable that all the poor about, and all travellers, received from them. Their father was a great man, and a great man, he was one of the great men, who had a great nature of sweet and soft of soul, and a great nature of one who was a great man. They also made progress in all the sciences, and they learned how to make them from them. The elder Meerza was well

his approach as he was preparing to leave.

[illegible][illegible][illegible]

where \mathbf{w} is the weight vector, \mathbf{r} is the vector of the input features, \mathbf{b} is the bias vector, and σ is the sigmoid function. The output of the network is the predicted class probability, which is compared with the ground truth label to calculate the loss. The loss is then used to update the weights and biases using gradient descent.

1. The first part of the text is a list of names and titles, including "Nagore," "M. A.," and "M. A.," followed by a list of names and titles, including "M. A.," "M. A.," and "M. A."

o hand in his hands all the armed horsemen, with

[illegible]

[illegible]

1990.
 9. In the same season, May 1, 1990, the same group was
 found in the same place. In the same place, the same group was
 found in the fort.

and a pair of fish 30" long.

Mahabak Khan and Kowaja Munay. The cause of this discord were Kadeley Mohib An and son.

When Sultan Mahmud Khan's people arrived at Akmeth, finding the king there they presented to him the presents and Harām. Fakhar Siyah was much pleased, approving of the offerings. He wrote a Firman, appointing him the Wazir of Bukkur, sending it by Meer Hujj Tahirzade but Mahab An and Mejjahid Khan did not listen to this Firman.

In the beginning of Rujab 980 (A. D. 1572), Sultan Mahmud became corpulent. He had taken much medicine but without avail, so, at last, he turned his heart to the Treason of death, writing a petition to the king requesting him to send an agent, to whom he might deliver over charge of the fort.

When the greatest distress came upon him and the garrison, Meer Abul Kadir, whose sister was married to Sultan Mahmud, with 30 horsemen, went by the way of Seetjore to Ganabab, where he collected many men, and materials for war. On his getting them, Mejjahid Khan became full of anxiety, and according to him to go against him, he ordered Fakkur, leaving Mejjahid Khan there, he marched against him. At that time one of Mejjahid Khan's said Begum committed great atrocities, opening the stomachs of the sick who came from Bukkur, and taking them with cholera. The garrison, seeing this, strengthened their hearts to remain and die where they were.

Sultan Mahmud's disease had been of long standing when his doctors advised him to drink the wine of grapes. He called the Bedas, and the men of learning, to whom he said, "For forty years I have forsworn wine, now it is preferable in my opinion to keep it at a distance." He said he did not partake of wine. His hands and feet became swollen, this reached his heart and at midnight of Saturday the 5th Sufir, 982 (A. D. 1574), his life went from this perishable world to the world eternal.

On hearing of this, Mahab An, with many boats surrounded Bukkur but the garrison drove them away.

The nobles, the soldiers, the men of learning, the priests, and all the men of consequence in Bukkur, took oath that they would not give it up to Mahab An but that they would deliver it over to any one sent to receive charge of it by the king. At having agreed to this they sent pay to the troops from the treasury taking great care of the army sent to take on Mejjahid the 12th Jofindego Aww, 982 (A. D. 1574), Kowaja Khan (who had been from the Bahshah). Wazir was 10 miles from Bukkur, Mahab An sent a messenger to bring him to him, and said on his going to him, "I am here to interview matters I got he settled but Kowaja Khan wrote a letter to the Sultan in Bukkur who sent a force"

assist him and as they did so, they had fighting with Mullah Ali's men.

After Keshoo Khan's arrival in the fort day by day his illness increased in the faces of all there.

Mejraat Khan took the fort of Gurnjahah, and made peace with Meerza Abul Khair, whom he afterwards killed. Hearing of the arrival of Keshoo Khan, he quickly turned the bride of his intentions from Gurnjahah.

A continuation of the circumstances I write in the IV Chapter.

A SHORT DESCRIPTION OF SULTAN MAHOMED.

Sultan Mahomed Khan was a man with many excellent qualities. He was very brave and very charming. From the day of his youth until his death he lived in penury, but his temper was so passionate that when he became angry he could not control himself. He shed blood without care. If he ever suspected any one of evil, he would ruin it suddenly. He himself would commit violence, but in his country no one else could do so. The seignors and Ryots were angry at him. During his life he read the Koran entire 1,000 times.

He took great trouble in building and laying out a proper town the town of Buxkur. He was born in 889 (A.D. 1482) being eighty four years. His strength was such that many times, at the order of Meerza Shah Hoosain, he put iron on his legs, and with these on threw himself from the bastion of Meerza Shah Hoosain's residence down into the waters below, where there was a very deep dangerous water, from whence he would come out near the rocks on the river bank. Many people have witnessed this—they looked upon it as a miracle.

END OF CHAPTER III

CHAPTER IV.

AN ACCOUNT OF SIND COMING INTO THE HANDS OF THE AGENTS OF JULAL-OD-DEEN UKBAR SHAH

I have before said that Keshoo Khan came to Bukkur in Jumadee-ul-Awwal 952 (A.D. 1571). He brought a Firman to this effect — "Divide Bukkur equally between Mohib Ali Khan and Mojahid Khan, then you are to go to Jatta, and seize Meerza Mahomed Bagce." At this time Mojahid Khan was at Gurnah. Hearing of the arrival of Keshoo Khan, he quickly went towards Bukkur but before his arrival Keshoo Khan had determined to turn a - - - out of Sukkur. Mojahid Khan's men said they would not leave before his return, but Keshoo Khan did not approve of this, and sending some of his men there they quarrelled with those of Mojahid Khan near a wall which he had built, when several were killed and wounded on both sides. Three days after this affray, Mojahid Khan came, and taking his men to Roree, Keshoo Khan occupied Sukkur, and the neighbouring country. Mohib Ali and Mojahid Khan held Roree and Jaggah, but their men were heart-broken. About that time, some of the Uzbegs, deserting them, came to Bukkur, when they were put to death by Keshoo Khan, through the backbiting of Shah Bano, the son of Meerza Jan Biao Torkhan. Keshoo Khan had a bad disposition: one day a Tatar, who was inconsiderate in the assembly, he put to death. Two months after his return, Mojahid Khan went against Jatta, leaving the families at Roree with Mohib Ali.

At the instigation of the men of Bukkur, Keshoo Khan determined to send a force against Roree. On Friday the 10th Ruzman, 952 (A.D. 1554), he divided his army into two divisions: one of them he sent down towards the gardens below Roree, the other he directed upwards above by the shrine of Khwaja Azizur. Mohib Ali's men, meeting, went towards the 12th. Keshoo Khan's men set on fire Mojahid Khan's boats, seeing which Mohib Ali Khan's troops returned in the direction of the ground they had left. At this time the division which had gone below Roree came in front of these, and commenced throwing fire-balls, by which the town was fired in several directions. Mohib Ali Khan, then mounting his horse pursued the road of flight. The men of Bukkur, having surrounded Roree, plundered it till near sunset, capturing the standard and L Nugraan of Mohib Ali Khan.

When Mojahid Khan heard of this, he quickly returned with much

dejected, and for fear of the king did not attempt to molest Keshoo Khan, who sat in his government conducting himself as before.

When Ukbar Shah heard of what Keshoo Khan had done, he gave Bukkur a Jageer to Nuwab Tursoo Mahomed, Saif-ool-Mulk, some of whose servants came to Roos in Mohurram 983 (A. D. 1575). They sent a copy of the royal Firman to Keshoo Khan, who in the first instance put these off, but many people coming between, he sent some of the priests with them to these chiefs, to give them advice. The Sardars, requesting them to sit down, said, "For the sake of God, write and acquaint the king of our condition." The priests replied that they could not do so, unless Keshoo Khan was present. The Sardars said, "Keshoo Khan's Vakeels are present, write the truth before them, we do not ask you to do more." Upon this, they began to write. Keshoo Khan, hearing of this, became alarmed, seeing that his affairs would be ruined, therefore he sent word that he was willing to give up the fort, and there was no necessity for writing to the king. The chiefs sent back word to him that the letter for the King was written and that the seals of the priests would be affixed, and that it would be executed, if he did not at once deliver up the fort. Keshoo Khan, being helpless, these Sardars entered the fortress.

Keshoo Khan had received the royal order to take no account of the property of Sultan Mahomed in conformity with these Sardars, and the chief priests, whose seals were to be affixed to the document. This was done. Agreeably to the orders of the king, the Jangly of Sultan Mahomed Khan prepared to leave Bukkur. His senior wife, the sister of Khan Jehan, went to Lahore, as directed. Certain confidential servants of Ukbar Shah came for the rest of his family, and for the treasure. They intended leaving on the 1st Reeb, 983 (A. D. 1575), and to go by the way of Nagore.

When Nuwab Tursoo was preparing to start for Bukkur, having taken his leave, some of the nobles said it was not proper to leave the family of Saif-ool-Mulk in the borders of the country. The king, agreeing to this, removed him from Bukkur, making him the Governor of Agra. A royal order was sent to Benwar, directing him to superintend Bukkur and to make arrangements for the security of the country. After that, to increase his confidence, Ukbar Shah sent Meer Syad Mahomed Iqbal to govern Bukkur. He also made him chief of the physicians there, because he was a Syad, and a man of learning.

He arrived on the 11th Ramzan, when he was received with much distinction by the priests and every one else. He gave a number of grants of land to the Syads, the men of learning, and the priests, for their subsistence; these were very happy during his time. He married a

The Munnejuhs of Gagree becoming rebellious opposed us men, for he oppressed the Ryots more than us a, by prising with the Kankoot (the rope measure) the good and the bad, and equal y making the Ryot pay five maunds of grain for each Boggulike. The overseers or watchmen conducted themselves harsh y with a tight hand towards the cultivators. Meer Uadul's men got into a small fort between Ranbut and Vejuria, where the Munnejuhs, without respect, shot arrows at them, killing several. In this fort there was one well, into which they cast the dead bodies of both Musalmans and Kahirs. They then covered it up with earth.

Meer Uadul, hearing of this, was much enraged, and calling his troops from Seebee, he sent them to take revenge on the men of Gagree who fled, leaving their country before they had received much punishment. Synd Meer Uadul's son, Synd Abtoob, Fazul, who commanded the troops, followed them some way, and then came back to Bukkur. Shortly after this, Meer Uadul was bled in the arm. Much blood flowed from the wound: he was in a bad state of body, and on the 10th Shaban, 984 (A. D. 1576), he died.

After his death, the king appointed his son, Abdool Fazul, to the government of Bukkur, who the following year seized and confined the chief men of Gagree, destroying one or two of them by having them trampled under elephants. On the 2nd Zilad, 985 (A. D. 1577), Tutumal Khan, a eunuch and a confidential servant of the king, came to govern Bukkur. He was a bad disposition, he did not take proper care of the sepoys, Ryots, and men of consequence. Many of the priests, being displeased with him, were going to the Bahshai. He sent people to persuade them not to go, but these were not listened to, and proceeding the holy man arrived before and made their complaints to the king. Ekbar Shah said, that if Tutumal Khan did behave as represented he will be killed: and so it was. In this manner Tutumal Khan was a ways in the habit of jesting and talking freely, scolding with us by before men of consequence. His conduct towards the sepoys was improper, a few of whom, depending on the late Ruler's son, Awa, 1580 (A. D. 1578), in the reception of him, killed one of us.

After the death of Tutumal Khan, the king gave Bukkur to Jaffer, he went Fata Khan Motawlat and Raja Pirmannad. They arriving in Rajah, they took possession of his share of the country.

Two years afterwards, Pirmannad, being appointed to the palace guard, he went to the king. The Munnejuhs, quarrelling with the king, and Pirmannad, M. T. Khan, and the son of Awa, prepared for war. There were two y three engagements between these parties, in which many of both sides were slain. Many more then joined the Bahshai. Therefor Ekbar Khan sent his men to disperse them.

which they did. During the year, Futeh Khan visited the Bedonkohe, who received him with great honour, promoting him to his degree, and he assigned the wife of Bekkur to him. Futeh Khan was a man of simple habits, fond of money, giving thanks with the tongue alone. His end of it was, the people was good, and he had to those entitled to receive it. He had a Vaheed named Shulab Khan, a Zoroastrian, a man without experience new to business. At the instigation of one Fureh he took a force against the fort of heh, which was in the hands of Ibrahim Khan Khan Noury. A severe battle was fought there, in which many of Futeh Khan's men were killed. Amongst these were Shulab Khan, and his brother.

On this news reaching the King, he deprived Futuk Khan of Bukhar, giving it to Nawab Mohamed Sadik Khan, who gave orders to the Taluk. He arrived at Bukhar on Tuesday the 12th Rabi-ul-Awwal, 941 (i. e. 1581-86), when the priests and men of influence went out in front to meet him, whom he received with much honor.

He reminded some time, putting the affairs of Bukhar in order and in Zhetysay fought against Schwab. Previous to this there had been several encounters between his men and those of Meerza Jince Beg in which many of the latter were slain and taken prisoners by means of victory in all these affairs striking the standard of Sakhkhal.

When Sahib Khan's light horse heard of Saad Khan's coming, he collected his men as far forward as he could on the edge of the forest, where he waited for the enemy. When he saw the Saad Khan's force arriving near him, the enemy getting into their boats, went to fight him when they met with defeat and Saad Khan was captured. Saad Khan was much pleased at this victory. He then despatched Sahib Khan some time passed on his way with his men, leaving with him a large man who was a great warrior and a brave man. Saad Khan had directed that some of his men were to follow him, but when he gave orders, when the dust and smoke had subsided, for his son instantly threw up to their defence and he was a strong warrior and brave. These men who had been taken from the enemy, he gave away, and he was very far from being a coward. He then to the great joy of his wife and

At that time Meerza Dancer Bex, bringing a large force by land and the river arrived at Meerut on 25th Nov 1857.

Sack Kung, raising the sails went to hunt him. On trying
part with the leader I & the boys & Morya Joo Reg came
opposite to them, joined with them & went on. I ~~was~~ ^{was} with my
for some days went to the Biliroo I had arrived, saw a Morya
large bag was sent many presents with a letter & speaks
asked & had in a line & boy I & proper for Morya. Said

Khan to return to Bukkur." Sadik Khan then retreated to Hukkur, and some time afterwards he went to the king. One year after his departure this Jageer was taken from him. During the two kureefs, when Sadik Khan held Bukkur, the peasants came devouring the whole of the crops, so much so, that he got nothing. Severe famine fell upon the country, the people leaving their houses, dispersed, and the Samajans and the Beasies looted both sides of the river, leaving nothing.

In Rubee-us-Sanne, 996 (A. D. 1587-88), Nuwas Ismael Kooler Khan received the Jageer of Bukkur, and his son Ruman Kooler Beg arrived there. He was a man of great wealth; his behaviour was good; he gave food to those who were entitled to receive it; so doing much kindness to the country-people, so much so, that through his exertions and management the face of cultivation again appeared.

When Ismael Khan left Mooltan, going to the king, Bukkur was taken from him and assigned to Shar-yua Sultan, who came there in Mourruman 997 (A. D. 1588). He was now a drinking wine, giving himself up to ease and pleasures, leaving the country in the hands of his slaves, sitting in the Audience Hall, but seldom the food and subsistence thereby given to the Fakirs and Sادات was stopped. He once sent a son Mahomed Hoosoon to Secdee, where the Afghans opposed him. He was in advance with the Gooree Belucches, who ran away at the first encounter, when the Afghans, without thought, fell upon the Moguls, who, being so deluded. Numbers of them were killed and taken prisoners; many died from thirst in the arid region, and those who escaped were a long time recovering from the effects of the heat they had experienced.

Shar-yua Sultan, having attained the height of his oppression, God listened to the complaints of the poor people, and they escaped from his wickedness, becoming happy, for Mahomed Sadik Khan again received that country.

On the 12th Rube-us-Sanne, 998 (A. D. 1589), a son Mirza Mahomed Zaid arrived. He saw a dreadful state of the Ryots and Sادات, and although putting government on his wards of ease was intended, he was so a very heavy and strict government, so that many men of learning and good according to the Sunnah of Mahomed Sadik. He turned the hands of violence from the heads of those who were oppressed.

Khwaja Mahomed Munsoon was Mahomed Sadik's Vukod. His conduct was good; he was capable of managing great and small affairs. The Bukkur people, being happy, began cultivating, but from the displeasure of heaven the Rice-crop of that year was destroyed; every thing became scarce, and Mahomed Sadik Khan made no collections.

The practice of the government of the Bukkur was its fixed state.

state, his affairs would be settled in a day or two. They also said that from his proposition it seemed to them that he had some sinister intention, and that probably he would change his tone when he arrived at Tatta. Khan Khanan said: "If I do not make peace, and attack his fort, of course men will fall on both sides, and his family will fall into the hands of men of violence, and from this bad repute will ensue. I will make peace, and I will obtain for him, from the king, the command of 5,000 men, similar to myself."

Without doubt, Nawab Khan Khanan's judgment was of a good nature.

An ambassador then came from Meerza Janee Beg, making over the 30 large boats; he also sent a man to Schwan to deliver up that fort, and he himself went to Tatta.

Khan Khanan passed the season of the inundations at Sunn. At the commencement of the cold weather, he marched on Tatta. When we reached Futeh Bagh, Meerza Janee Beg came in front to meet us, and he had an interview with Khan Khanan, who, leaving him there, he himself proceeded to Tatta, arriving at which place, he divided all that he had with him at that time, amongst the sepoys and nobles, giving a handsome festival. He then went to the Lahoree Bunder,* where he saw the salt ocean. When he marched from thence he left there Dowlut Khan and Kawaia Mokeem. Previous to his leaving this, he received a royal Firman to this effect:—"Bring Meerza Janee Beg with you, and come to me." Therefore, taking the Meerza with him, Khan Khanan went with expedition to the king, receiving honour by kissing his foot. At his representation, Mahomed Ukbar Shah showed much kindness to the Meerza, confirming to him the country of Tatta. He had confidence in his service, and he nominated him to the command of 5,000 men. He also displayed other good will towards him; so much so, that he decided that Kosroo Shah should become his (the Meerza's) son-in-law.

When the king went to the Deccan, conquering Ahmednuggur and Asseerghur, at that time, on the 22nd Rujab, Meerza Janee Beg died from inflammation of the brain, and his son Meerza Ghazee Beg received the country of Tatta, at the representation of Nuwab Ullamee.

* This place lies a small distance from the right bank of the creek, going from the mouth of the Indus to Ghiora Bunder.

Translated by G. G. Malet, most ably assisted by Peer Mahomed, Government Munshi, attached to the Resident at the Court of His Highness Meer Ali Morad Khan Talpoor; to whom, and to two other Native friends, my acknowledgments are due, for their kindness in lending me original copies of this work.*

(Signed) G. G. MALET, Captain,
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Residency, Khyrpoor, Upper Sind, 21st September 1846.

* Peer Ali Gohar, and Goolam Ali Shah; both respectable Syeds in Upper Sind.



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